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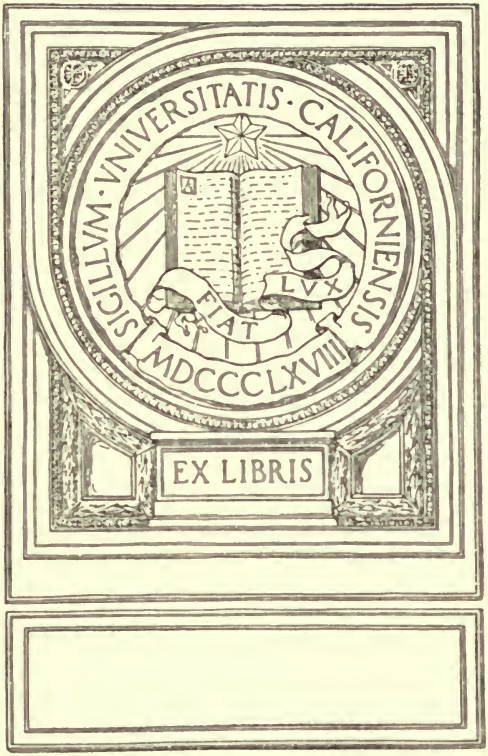
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Sylvester Scovel

MEMOIR

OF

SYLVESTER SCOVEL, D. D.

LATE

PRESIDENT OF HANOVER COLLEGE, IA.

AND FORMERLY DOMESTIC MISSIONARY AND MISSIONARY AGENT IN THE WEST.

BY JAMES WOOD, D. D.

PROFESSOR NEW ALBANY THEOLOGICAL SEMINARY.

NEW ALBANY:

JOHN B. ANDERSON, PUBLISHER.

1851.

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DEDICATION.

TO THE

"Society of Religious Inquiry," of Vanover College, In.

BY WHOSE REQUEST, AND FOR WHOSE SPECIAL BENEFIT

This Memoir has been Prepared,

It is now Respectfully Dedicated,

By their Sincere Friend, the

AUTHOR.

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INTRODUCTION.

The writer of the following brief memoir became acquainted with the subject of it in 1822, at the Theological Seminary at Princeton, N. J. Circumstances contributed to their frequent intercourse, and to an intimacy which continued till they left that institution. They were examined and licensed to preach by the same Presbytery, and at the same meeting; having been classmates during their theological course. Soon after this they occupied different fields of labor, and seldom met for more than twelve years. At the beginning of 1837, they were, by the providence of God brought together again, and their former intimacy was renewed. From that time till his decease, a period of twelve years and a half, they were often in each other's society, and enjoyed the pleasure and benefit of mutual counsels and prayers. This circumstance was doubtless the principal reason for the request made to the author by the Society of Religious Inquiry, of Hanover College, to prepare a memoir of his life.

Several causes have produced unexpected delay in its publication. It is now offered to the Christian public as an expression of personal friendship for the deceased, and as

a tribute to great moral worth, and ministerial diligence and usefulness. It is presented also with the hope that it may be instrumental in quickening the zeal of the church in that "work of faith and labor of love" for which our worthy friend and Christian brother was eminently distinguished. The cause of Domestic Missions which he labored assiduously to promote for many years, is not second in importance to any other object of christian benevolence; and he who spends his life and exhausts his energies in order to advance it, will find an ample reward for his toil and self-denial, not only in the moral and social benefits conferred upon our country, but also in the priceless spiritual blessings which he will be the instrument of communicating to his fellow men.

UNIV. OF CALIFORNIA

MEMOIR.

CHAPTER I.

A NOTICE OF HIS EARLY LIFE AND PREPARATION FOR THE GOSPEL MINISTRY.

Dr. Sylvester Scovel was the youngest son of intelligent and pious parents, who were born in the State of Connecticut and died at Albany, N. Y. Both of them lived to an advanced age. His father was a farmer. He possessed great energy in business, by which he acquired a competence for the support of his family in a respectable style of living. He was always cheerful, and the delight of those who knew him. As he was happy in life, so he was also in death. His mother, whose maiden name was Spencer, sprang from one of the first families in her native State. She was beautiful in her form and commanding in her appearance. She taught her children the

truths of the gospel with great diligence, and accompanied her instructions by a holy walk and conversation. The whole family, through the blessing of God on the counsels and example of their sainted parents, early consecrated themselves to his service. Their residence, for a considerable portion of their lives, was in Peru, Berkshire County, Massachusetts, at which place Sylvester was born March 3d, 1796.

His earliest religious impressions, which proved to be permanent, were in his thirteenth year. His seriousness at that time resulted in what he believed to be a change of heart; and from the exercises of his mind recorded in his diary, there is reason to conclude that he was not deceived. Yet, as sometimes happens in cases of genuine conversion, he appears, after eighteen months or more, to have lost his first love, and, in a great degree, his hope, and to have lived for several years afterwards in a backslidden state. This declension was induced partly by his neglect to make a public profession of religion, and partly by his removal in 1812 from the quiet rural retreat of his native home, to the city of Albany, N. Y., where he engaged in business as a clerk in the store of one of his older brothers. Though he was sent away by his parents with fervent

prayers to a covenant keeping God, that he might not fall into the temptations and snares of a city life, the change was too great not to have an injurious effect upon his piety. Mingling freely in gay and fashionable society, and erroneously imagining that he could serve God as acceptably without disclosing his religious experience to any one, as by coming out from the world, especially at his early age, and connecting himself with the church, he concealed the light that shone into his soul, until the flame of devotion and hope, which for a time had ascended up unto heaven with devout and joyful brilliancy, was reduced almost to a spark, and that spark lay concealed in the ashes of doubt and fear. His comforts of course died away; prayer became, comparatively speaking, an irksome duty, and was consequently engaged in with less frequency than at first; and he unwisely and vainly sought in parties of pleasure that relief from a troubled conscience which his unfrequented closet had ceased to afford.

> "How vain all outward effort to supply
> The soul with joy! The noontide sun is dark,
> And music discord, when the heart is low."

And the heart of a backsliding Christian cannot be otherwise than low, when

> "Conscience . . . . . wakes the bitter memory
> Of what he was, what is, and what must be
> Worse,"

so long as he continues like backsliding Israel, to "forsake God, the fountain of living waters, and to hew out for himself broken cisterns that can hold no water."

Our young friend remained in this uncomfortable frame of mind till the spring of 1815, at which time two gentlemen from the city of New York, who were attending the Legislature at Albany, the capital of that State, took a prominent part in a series of social religious meetings held by the pastor and session of the First Presbyterian Church of that city. Those gentlemen (one of them in particular,) were unusually gifted in prayer and exhortation, and they did not regard themselves as compromiting their senatorial dignity by endeavoring to win souls to Christ. A very considerable awakening ensued, chiefly among the youth, and as the fruit of it, ten or twelve young persons, of whom Mr. Scovel was one, united themselves with the church.

From the account which he gives of his own exercises at that time and onward, of his conversation with his pastor, the Rev. Dr. Niel, of the impression made upon him by the preaching of the gospel, and of the memorable communion Sabbath, July 16th, 1815, when he for the first time sat down at the table of the Lord, we infer

that his religious views and feelings were substantially the same as they had been for a season six years before. He was greatly humbled in view of his past life; shed many tears before God as he confessed to him his sins; had a distinct perception of the necessity of the atonement by Jesus Christ, and of the work of the Holy Spirit in regenerating the heart; and with a devout, believing and joyful spirit, devoted himself unreservedly to the service of our precious and divine Redeemer. All these he seems to have felt and done before he was thirteen years of age; and during the whole six years which intervened between that time and the present, he continued to have some *faint* impressions of the same character. Now, when the work of divine grace was revived in his soul, they appear again, the same in kind as before, but with increased strength and vigor. He was then almost a child, too diffident to seek that comfort aud security which are found in a public profession of religion, or even in a free disclosure of his feelings to his parents or other pious friends, and too inexperienced and volatile to escape uninjured those counteracting influences which are scattered like beautiful and fragrant flowers along the paths of youth. Had he sought a place and a name among God's people, as we

verily believe he should have done, it is highly probable that instead of four or five years of spiritual declension, we should be able to record his progress in the divine life during that period, and his much earlier preparation for the gospel ministry.

After his connection with the church he became one of her most active and devoted members, and soon felt and expressed a strong desire to qualify himself for the ministry. But serious obstacles were in his way. Some of his relations, though pious, endeavored to dissuade him. They urged him especially to postpone it for a time, on the ground that the zeal he then manifested might prove to be temporary; that a delay of twelve months might result in his ceasing to have a desire to preach, &c. Another obstacle was the want of pecuniary resources. His father, who still resided at Peru, had sustained the loss of a large part of his estate by the same cause which the distinguished commentator, Dr. Scott, tells us made the father of his wife poor, viz., that "he never profited by the wise admonition, *He that hateth suretyship is sure.*" In the present case there was this apology for it, to-wit: that the act was done to please and accommodate one of his sons in commencing business. The effect was his

inability to educate his son Sylvester, who accordingly, in part from necessity, and partly to gratify the wishes of friends, continued in business till the spring of 1817, when he reached the age of twenty-one years; immediately after which he made the necessary arrangements to pursue his studies. He had indeed kept the subject steadily before his mind during the two years previous; and had financiered so successfully as to provide himself with a considerable sum towards defraying his necessary expenses. Not receiving as much while a clerk as he thought he could earn in some other way, he prevailed on one of his brothers, who is said to have been unusually kind and generous, to furnish him with merchandise, that he might set up business for himself, for the sole purpose of accumulating funds to expend in his preparation for the gospel ministry. At the close of his brief mercantile career of some twelve months, in which business he had good success, he commenced his academical studies, and in one year and a half thereafter, which was in the fall of 1818, he entered Williams College, Mass. His vacations were spent in school-teaching, in reference to which he received, as he was entering on his senior year, a flattering testimonial from the Rev. Dr. Griffin, President

of the College, certifying to his reputable standing in the institution "as a man, a scholar and a Christian."

He remained in College four years, during which time, as well as during his previous academical course, he appears to have experienced the usual vicissitudes incident to a Christian life, and to have made pleasing progress in divine knowledge and grace. A desire to do good is particularly prominent in his diary, and is testified to in several communications written by others. As a specimen of his feelings at that period and before, we give a few sentences of what he penned on the day of the first anniversary of his religious profession, the return of which he seems to have regarded with peculiar interest. "Much self-examination is necessary on this momentous occasion. That I may be assisted in this examination let me consider three things: 1. What have I done for *God* my Creator, and for *Jesus* my Saviour? 2. What for my own soul? and 3. What for the souls of my fellow mortals?" Sentiments like these pervaded almost every thing he wrote of a religious character from that time onward; and they were so strikingly manifest to others as to be mentioned in one case with gratitude by a person whose spiritual benefit he had greatly promoted.

He thus gave evidence in several particulars of his call to the gospel ministry. *He had been called by divine grace into the kingdom of Christ*, without which it may be invariably assumed that a man is not called to preach the gospel. *He possessed fervent and active zeal* in the discharge of those duties which devolved on him as a member of the church; which indicated a special qualification to be useful in the gospel ministry, provided he had the requisite mental endowments, and provided no serious defects of character stood in the way. *He felt an earnest desire to engage in this work;* and since that desire was awakened in his breast as the fruit of his Christian experience, there is good reason for believing that it was produced by the same Spirit who had wrought in him his previous change of heart. Again, though possessing an extraordinary talent for business, and having a reasonable prospect of acquiring wealth by continuing in it, he engaged in business no longer than to acquire sufficient means to fit himself for College, and with a view to this end, after which he abandoned forever his secular calling for the cure of souls. *His renunciation of worldly emolument for the cause of Christ, and his readiness to devote the little he could acquire by his exertions for a limited time, to*

prepare himself for his future profession, savored strongly of an impulse more than human. A supremely selfish and worldly man hardly deserves the name of Christian, and is totally unfit for a Christian minister, the essence of whose official work is but the outward expression of love to his fellow-men. Hence, when God calls a man to this sacred office, he subdues the native avarice and selfishness of his heart, and imparts a spirit of enlarged and self-denying benevolence. It gives us pleasure to remark, that many other Christians are benevolent besides ministers of the gospel. Still the benevolence required of a minister is peculiar. He must not merely give a tenth of his income, but the whole of it, to the service of Christ. He cannot become a minister without consenting to spend his life with no other pecuniary emolument than a comfortable, and oftentimes a scanty support. If then a man of the character and qualifications hitherto supposed, has within his reach an ample fortune, and yet feels so strong a desire to preach the gospel, that he deliberately chooses to relinquish his fair worldly prospects for the sake of the gospel ministry, and if withal he himself sincerely believes that he is moved to this course by the Holy Ghost, no stronger evidence of the divine will is

usually afforded than is done by such a concurrence of circumstances; and hence it is not only right in such a case for a man to yield to these impressions, but not to do so involves a culpable dereliction of Christian duty.

Once more—this evidence, already strong in Mr. Scovel's case, was rendered decisive, *by the permanency of those desires and convictions of duty* of which we have spoken. His zeal for Christ and his love for souls did not languish. The end of "twelve months" after he made a public profession found him as firmly fixed in his high and holy purpose of preaching the gospel as at the beginning; and during each succeeding step of his literary course, his desires did not flag, nor did he waver in his determination. There may be strong desires for a short time, which are nevertheless transient. Hence a too hasty decision is unwise, and liable to mislead. But if, after much prayerful deliberation, the first intimations of a divine call are continued, and rather increased than diminished, so that the feeling of the heart is, "Woe be to me if I *preach* not the gospel," there should be a devout and willing response, "Lord, here am I; send me." To doubt in such a case, is sinful; and to disobey is a tenfold aggravation of that sin—it is rebellion against

the authority of Christ. We earnestly urge upon those young men at whose request and for whose special benefit this volume is penned, to examine with due attention the subject of a call to the gospel ministry; and while they are careful to avoid "running without being sent," let them be equally so to avoid incurring the divine displeasure for their neglect of known duty.

Mr. Scovel graduated in the fall of 1822, and after spending two or three months in teaching a school in his native place, he entered the Theological Seminary at Princeton, N. J. His venerable friend, Dr. Griffin, to whom he made known his intention, furnished him with a letter of introduction to the Professors, enclosed in a note to him. The first part of the letter is as follows:

"Williams College, Nov. 28, 1822.

My Dear Sir,—It is with peculiar pleasure that I comply with your request, by return mail. The enclosed letter you will please to *seal.* I have only time to wish you every blessing in the pursuit of your course.

I hope you will be guarded against the views of the *limited atonement* taught at P—n. Many have fallen before the influence there, who had received such an education as you have."

This well meant advice is a little remarkable, coming, as it did, from a firm believer in the doctrines of the divine decrees, predestination, and personal election, as held by Calvinistic divines. But he, like many other New England ministers since the time of Edwards, made a distinction between atonement and redemption, regarding the former as general, the latter as particular or limited; by which he supposed the subject to be relieved of some of those difficulties involved, or thought to be involved, in it, when no such distinction is recognized. He published a volume on the Atonement, for the special purpose of explaining and defending these views; but the work did not produce that strong impression on the public mind which he probably anticipated, and which the high standing, splendid talents, and profound learning of the author led some of his friends to expect. When we assume the infinite *sufficiency* of the atonement, we lay a foundation broad enough for the free offer of salvation to all men; and hence nothing is gained by introducing into the language of theology those nice distinctions, which, while they obviate no real difficulty, greatly diminish, not to say destroy, the harmony of divine truth.

It is perhaps scarcely necessary to say that

Mr. Scovel did "fall before the influence there;" that he sincerely embraced those views of the atonement which are taught in that Seminary and in the standards of the Presbyterian Church, as distinguished from those which consist partly of those modifications of the reformed doctrine which were introduced by Arminius and his followers. And in our judgment he was so far from being injured by it, that he derived an important benefit as a minister of the gospel, from having his theological views cast in so scriptural a mold.

While in the seminary his standing as a scholar was highly respectable; his amiable disposition, and his affable and pleasant manners commended him to all with whom he became acquainted; and his fervent, humble piety, and his sincere attachment and devotion to the cause of Christ, inspired universal confidence. He was licensed to preach by the Presbytery of Albany in August 1824, but did not dissolve his connection with the Seminary till the following May. His theological course was abridged a few months on account of pecuniary straits, which were sometimes quite embarrassing, though sooner or later a kind Providence always interposed to provide for his wants. He has been heard to say "that at one time while in the Seminary he was in very great

need of funds, that going to a prayer meeting much cast down, a letter was handed him by one of the Professors when about to enter the room, and upon opening it he found twenty-five dollars, which just relieved his wants, but that he never could learn from whom the money came." The following note, found among his papers, doubtless refers to this donation. It is signed by the Rev. Dr. Miller, and dated Aug. 9, 1824, which was a few days before he was expecting to attend the meeting of Presbytery to sustain his examination for licensure.

"My Dear Sir:—The enclosed is a sum of money put into my hands to be devoted *privately* to whomsoever I might think proper. You will never know from whom it comes, nor will the giver ever know the individual on whom it is bestowed. I have no other agency in the business than selecting the object; and as I have known of the scantiness of your funds, and your proposed journey to the North, I have resolved that it shall be yours."

From this small incident we may learn that an intelligent and scriptural trust in Divine Provinence is never misplaced. After a student has faithfully used the means which proper economy and industry require, in order to meet his current

expenses, he is authorized and required to exercise confidence in God that he will provide for his necessary wants. He must indeed be careful not to appropriate any portion of his means in unnecessary or injudicious expenditures. With this precaution he will seldom, if ever, be compelled to abandon his studies on account of the smallness of his resources. If the Great Head of the church has called him to become a preacher of the gospel, he has called him to *prepare* for it; and if he perseveres in the path of duty, and humbly and believingly applies to him for relief in the hour of need, the manna will in due time descend from the clouds, and the water gush forth from the rock.

During his theological course he engaged regularly from week to week in imparting Sabbath school instruction, and in conducting, or aiding to conduct social meetings for prayer and exhortation. A considerable number of these meetings were held in different neighborhoods near Princeton, under the direction of theological students, two of whom generally went out together on Sabbath afternoon, walking sometimes three or four miles, and even farther, teaching a Sabbath school and Bible class, and closing the whole with a prayer meeting. The last was usually at-

tended by scores of young people together with their parents, who joined in the exercises with apparent seriousness, and sometimes with many tears. As a specimen of these meetings we will copy a few extracts from the memoirs of Mr. James B. Taylor, a devoted young man, who, at this time, and for several years preceding, was pursuing his studies at Nassau Hall in Princeton, and at the High School in Lawrenceville, five miles distant. The present writer was well acquainted with Mr. Taylor, was one of his teachers for eighteen months at Lawrenceville, and can testify to the general correctness of the statements hereafter made.

"Before he had been one month at Lawrenceville," says his biographer, "he established, and with his pious fellow students, conducted a weekly prayer meeting, about three miles from the village. It was among a people, the most of whom seldom or never attended church. But yet, won by the kind attentions of these young men, they came together weekly in considerable numbers, to hear hymns sung, listen to instruction, and join in prayer to the Father of all. After giving to a friend an account of this place, and of the spiritual condition of the people, Mr. Taylor adds, THERE I HOPE TO BE USEFUL." . . . . "This

prayer meeting, which had been established on Friday evening, was changed to Sabbath afternoon, and was regularly attended by Mr. Taylor. The religious exercises thus held, soon produced a desire for further reformation; and a Bible class was formed, which he was requested to superintend." . . . . "His letters give some interesting accounts of the effect of this prayer meeting. To one of his sisters he writes thus:" . . . "No doubt you wish to hear something of my prayer meeting. On Sabbath afternoon, at four, I meet about one hundred people, assembled in two rooms, most of whom are ignorant of God. I stand in the door between, and generally read to them a sermon; after which I sometimes speak a few words of exhortation. As yet I have seen no effect, except that they have become more attentive; and instead of profaning the Sabbath by labor in the fields, &c., they are seen at meeting. I trust that good seed is sowing, and that it will spring up in due time." In another letter he writes, "I will inform you what I have been endeavoring to do. The opportunity was afforded to me of attempting something, by a recess of three days in our school. On Sunday, the 2d instant, I went as usual to attend my prayer meeting, and found the house filled to overflow-

ing. At the close of the meeting, according to my previous plan, I told the people that I intended to spend two days in visiting from house to house, as many of them as I could. Accordingly I commenced on Sunday evening my new employment. At the first place where I called, I found a young person greatly distressed on account of sin. This case of awakening had occurred at our prayer meeting. There was very great distress. I endeavored to offer such instruction as suited the case." . . . . "On Monday I made ten visits." . . . "At the house where I tarried that night, I found a young lady, in circumstances similar to those of the person first mentioned, bound down under a sense of sin, and earnestly desiring the one thing needful. This greatly encouraged me, for I do believe that she is seeking the way of truth, 'the good old way.' Here also I met with one who appeared to be a Christian indeed. O how pleasant! It is like a well of water in a thirsty land." . . . "On Tuesday I called at ten houses. At most of them I presented one or more tracts."

We have introduced these extracts for two reasons. One is, that they serve to show how Dr. Scovel, while a student at College occupied his leisure time; especially a portion of every

Sabbath. The course he pursued was very similar to that above described. We are not able, however, to state with certainty whether any fruits of his labors were visible or not. But he sowed the "good seed," and if he did not reap the harvest, this has been done since by others who succeeded him in the same "work of faith and labor of love." The other reason is, that in view of these facts, we wish to invite the attention of candidates for the gospel ministry to the opportunities which are furnished them for doing good while prosecuting their studies. In the vicinity of all our Colleges and Theological Seminaries there are neighborhoods which present encouraging fields for usefulness, similar to the one above described, and to those contiguous to it, which were regularly visited by Mr. Scovel and other members of the Seminary. Though students are not justified in neglecting their studies for any cause whatever, except ill health, and though a sound discretion should be exercised with regard to the manner of conducting these meetings; yet without any interruption of studious habits, and without trenching upon that official work into which they have not yet been inducted, there is ample room for the employment of their gifts; and there is also abundant en-

couragement to do so from the hope of being instrumental in saving souls. Many a young man has commenced a course of preparation for the ministry, who has been called to his final account before he was permitted to preach a single sermon. Present opportunities for doing good should therefore not be neglected, since they may be the only ones we shall ever enjoy.

In looking over the catalogue of those in the Seminary at the time of Dr. Scovel's connection with it, we have felt mingled and varied emotions. Being there at the same period with him, his companions and acquaintances were the same as our own. The present location and circumstances of some of them are unknown to us. Others we can distinctly trace; and we contemplate with pleasure and gratitude the stations of distinguished influence in the church which some of them occupy, and the fields of more retired yet extensive usefulness which others are cultivating with diligence and success. A few, from want of health, and consequent inability to labor officially in Christ's vineyard, or from some other providential causes, have passed through many vicissitudes, and are now struggling with the various inconveniences and ills of disappointed expectation; and a considerable number, like the subject

of this memoir, have been called to their final account. The reminiscences thus revived are to the writer full of interest, and the reflections they suggest are highly instructive and salutary.

But our object in alluding to them now, is not to descant on the pleasures of Christian friendship, nor to moralize on the uncertainty of life; but to deduce a valuable lesson with regard to a thorough preparation for the gospel ministry. Though we do not find, in reviewing the above list of students, that their subsequent standing and usefulness can in every case be measured by the length of time they spent in the Theological Seminary, we obtain sufficient data for a forcible appeal to all our candidates to take a full course of literary and professional study. The young man who feels in such haste to finish his preparation, as to cut short his College course, and then his Seminary course, however good his motives may be for this proceeding, unless he enjoys an equivalent for those advantages elsewhere, does both himself and the church a serious injury. Though he gains thereby a year or two in the way of actual service in his Lord's vineyard, he labors with more difficulty to himself and with less efficiency in promoting the interests of religion. There are many stations which he is in-

competent to fill, for the want of sufficient previous training; and the one he may occupy, he could fill with far greater ease and advantage, and with much larger and more permanent results to the cause of Christ, if he possessed the additional furniture which one or two more years of study would give him. Dr. Scovel's theological course was not abridged beyond three or four months; and yet he advised young men not to imitate his example in this particular, unless impelled by the most urgent necessity. Whatever may be thought now by some ardent and impulsive young men, concerning the length of time prescribed in the plan of our Seminaries, they will not think it a single day too long, when in subsequent life they come to review the subject, and when under the pressure of official duties and responsibilities they exclaim, with the most learned and in some respects the most eminent of all the apostles, "Who is sufficient for these things?" Dr. S. has been often heard to say, that if he had not laid up a good body of divinity by a long course of preparation, he would not have been able to sustain himself as an agent, so little time had he during his agency to devote himself to study. Though a minister ought to be a student, as far as practicable, all his life, yet he is sometimes called to a

field of labor very unfriendly to studious habits. This circumstance was to Dr. S. one of the greatest trials of his agency. But being, as he believed, in the path of duty, he felt called upon by Divine Providence to practice this self-denial, though it involved a great sacrifice of opportunities which he might otherwise have enjoyed for literary pursuits. As no candidate for the ministry can know beforehand what field he may be called to cultivate, or what may be his future advantages or disadvantages for increasing his stock of knowledge, he should not ask for his credentials to preach, until he is a "workman that needs not to be ashamed," and is able "rightly to divide the word of truth." In the language of a valuable correspondent, "the gospel is to be preached to every creature; but every creature is not prepared to preach the gospel, and least of all those creatures who refuse to avail themselves of the means of being thoroughly furnished for their work."

CHAPTER II.

HIS LABORS AS A MISSIONARY AND PASTOR.

About a month after his licensure he received an appointment from the Board of Domestic Missions to labor for six weeks as a missionary in five different neighborhoods on the Delaware River between Trenton and Philadelphia. His journal of this mission now lies before me; from which it appears, that after spending a part of each forenoon in study, he walked daily from place to place, sometimes eight or ten miles, visiting families, engaging in personal conversation, and distributing tracts; and at the close of the day preaching the gospel to attentive, and sometimes solemn and weeping audiences, congregated in school-houses and private dwellings. After completing this short mission, he returned to the Seminary, remained there six months, and then accepted an invitation from the congregation at Woodbury, New Jersey, to preach to them as a stated supply. Though this invitation extended only to a single year, he continued there upwards of three, and when he determined to leave, he had in his hands a call from them for a perma-

nent settlement. During his residence in that place fifty-three persons were added to the church, and the strength and prosperity of the congregation were increased in other respects. A prominent member of that church has furnished the following interesting statement: "The Rev. Mr. Scovel labored with that ardent piety and indefatigable zeal, which has characterized the man ever since. His suavity of manner, and the interest which he manifested for the good of all men, won him the confidence and esteem, not only of his personal friends and of his church, but of the whole community. He labored in season and out of season for the spiritual welfare of all, and especially of his own congregation. Under his ministry many were added to the church, who we trust have been and will be saved. Some have already entered into their rest, and others have continued faithful to their profession, who we trust will be ultimately saved."

"He not only labored himself, but had a remarkable faculty of setting others to work in the spiritual vineyard. He assembled the leading male members together, and not only prayed with them and for them, but called upon them to take part with him orally, and by this means gave them confidence and assurance. Female prayer

meetings were also encouraged successfully, and these in addition to the weekly prayer meeting and lecture, the Bible class and Sabbath school. His labors extended to a second church at Blackwoodtown, six miles east of Woodbury, where he was equally successful."

"It was at this time that the religious world were drawn to supply the destitute with the Bible, and they determined to place a copy in every family. This was accomplished in that county under the special superintendence of the Rev. Mr. Scovel. Without his zeal, industry, and perseverance, there would have been a failure. The county was very large, extending from the Delaware to the Atlantic, out of which there has since been made three counties. Notwithstanding this, he not only did not intermit his ordinary labors in his own charges, but he obtained helpers from the Seminary at Princeton and from individuals in the county, called meetings in the villages and other places, made speeches himself, and got others to address assemblages, and in this way was the exploration made, the money necessary raised, and the work thoroughly accomplished in a few months. Such persevering, indefatigable industry I have never witnessed from any one since. He left us for a wider field of labor, carrying with

him the confidence and love of his congregation and the community."

One of the first of those members admitted by him to the communion of the church, was Miss Hannah C. Matlack, daughter of James Matlack, Esq., an ex-member of Congress, a gentleman of wealth and influence, of good moral habits and unimpeachable integrity, but a stranger at that time to experimental religion, and not very friendly to its professors as such, particularly to ministers of the gospel. A special attachment was soon formed between her and Dr. Scovel, to the consummation of which, by marriage, her father made decided opposition. The obstacles thrown in the way by him to the gratification of their wishes, together with his personal ill feeling towards Mr. S., arising from the above cause, were the main reasons for his declining the call from that congregation. He left Woodbury in the fall of 1828, and after preaching six months at Norristown, Pa., he received and accepted a commission from the Board of Missions of the Presbyterian Church, to labor as a missionary in the West. He was married to Miss Matlack in Philadelphia, on the morning of June 23d, 1829, and on the same day they directed their steps towards their new and distant home in the Ohio Valley.

Had we the talent and inclination formance, or we might here introduce a narrative which, with some expansion and embellishment, would form by itself a volume of thrilling interest. Without gathering our materials from the realms of fancy or fiction, the simple facts in the case would furnish all the essential requisites for a regular drama, partly comical and partly tragical, but terminating happily and honorably to all the parties concerned. Suffice it to say, that several distinguished ministers in Philadelphia, after being made fully acquainted with the circumstances, advised their marriage; but they preferred waiting for her father's consent, and after a delay of two years, he reluctantly gave his permission; though he did not witness the ceremony, nor invite the bridegroom to his house. He even threatened to disinherit his daughter, yet never lost his affection for her, traveled once to the West to pay her a visit, and toward the close of his life, at which time he gave evidence of experiencing a change of heart, he became wholly reconciled, expressed kind feelings for both her and her husband, and bequeated to her and her children a legacy which yields a competent support for her large family.

On the subject of marriage, the distinguished

and evangelical John Angel James, addressing the young people of his charge, made the following just remarks: "Parents have no right to *select* for you, nor ought you to select for yourself without consulting with them. How far they are vested with authority to prohibit you from marrying a person whom they disapprove, is a point of casuistry very difficult to determine. *If you are of age*, and able to provide for yourselves, or are likely to be well provided for, by those to whom you are about to be united, it is a question whether they can do any thing more than advise and persuade." Again, "Their objections ought always, I admit, to be founded in reason, and not on caprice, pride or cupidity; for where this is the case, and the children are of *full age*, and are guided in their choice by prudence, by piety, and by affection, they certainly may and must be left to decide for themselves."

The latter part of this advice presents a matter more grave in its character and more important in its results than even the consent of parents; viz: that the contracting parties should be guided in their choice "by *prudence*, by *piety*, and by *affection*." The usefulness, as well as happiness of preachers of the gospel is sometimes so much affected by this circumstance, as to jus-

tify us in saying a word or two on this point to candidates for the ministry. We might adduce a thousand instances of happy marriages, as in the case of the subject of this memoir, and of a very large majority of all the clergy with whose families it has been our pleasure to be acquainted. But the sight of a single vessel stranded on the beach, teaches the mariner a more impressive lesson than that of a hundred riding safely and majestically in the ocean. Two of the most celebrated preachers of the age in which they lived, John Wesley and George Whitefield, were unfortunate in their marriages; the former in a very high degree; showing that great and good men are not always wise. Mrs. Wesley was not only no assistance to her husband in his arduous work, but she threw every obstacle which she could in his way. She even defamed his character, and, in order to substantiate her charges, interpolated his letters, and read them as thus altered by her, to those whom she knew to be his enemies; intending thereby to blast his reputation and destroy his influence. Mrs. Whitefield did nothing of this kind, but as his biographer says, "she had no commanding virtues running in grand parallel with any of the noble features of her husband's character." Cornelius Winter reports, as

we have it from Mr. Jay, that he "was not happy with his wife;" that "she certainly did not behave as she ought," and that "her death set his mind much at rest." Though this has been doubted and even denied by Mr. Philip, yet the singular text which Whitefield took when he preached on the occasion of her death, appears very much like an admission by him of its truth. It was from Rom. 8: 20. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

We would urge upon candidates for the gospel ministry, 1. Not to form this connection until you have finished your professional studies, and have entered, or at least are prepared to enter, upon your official duties; and 2. That you form this connection with mature and prayerful deliberation, and endeavor, in the exercise of a sound discretion, guided by the Spirit of God, to obtain a companion, who for age, character, domestic habits, and disposition to do good, will be, in the language of Milton,

> "Thy likeness, thy fit help, thy other self,
> Thy wish exactly to thy heart's desire."

On the arrival of Mr. Scovel at Cincinnati, he met with a cordial reception from the venerable

Dr. Joshua L. Wilson, who had a place already marked out for him as the field of his missionary labors. A short time before this, a pious lady, a member of a feeble church some twenty miles distant, visited Cincinnati, and in the presence of this man of God, to whom hundreds were accustomed to apply for counsel, lamented their destitution of a preached gospel, and solicited his advice with regard to the course they should pursue. His reply was, "My dear friend, do not give way to despair, but remember who has said, 'Pray ye the Lord of the harvest, that he will send laborers into the harvest.' Request your sisters in the church to join with you in twilight prayer every evening. If you cannot meet together in person, your prayers can be offered up together at the same time and for the same object." She returned home and prevailed on a few who were like minded, to offer up their petitions to Him who is the hearer and the answerer of prayer, that they might soon have a shepherd to take charge of that small and destitute flock. Often in later years did that pious mother in Israel say, "If ever the Lord answered prayer, I believe he did it in this case—that Mr. Scovel was sent in answer to those feeble petitions which were offered up in humble dependence on the

promises of God." The church referred to was at Harrison, Ohio, which place, together with Lawrenceburg, Indiana, situated on the Ohio River, and several other intermediate and contiguous points, embracing a district of over twenty miles long, and an average width of ten miles, constituted his field of labor for the first three years. After this his ministry was confined to narrower limits. Harrison became his central and more important preaching point till 1836; when he was removed by a call from the Board of Missions to act as their agent in the West.*

At the commencement of his labors the church at Harrison consisted only of twenty-seven members, and their house of worship was barely enclosed, and not fit for use. Besides this, according to our best information, there was not a single organized church or a single house of worship in the whole district. It was therefore in the strictest sense a missionary field, requiring diligent, protracted, and self-denying exertions on the part of the minister, to bring it under proper culture. Congregations were to be gathered,

* Note—Mr. Scovel is reported in the Minutes of the General Assembly prior to 1833, either as a missionary or as a pastor of Lawrenceburg, Elizabeth, Berea, Harrison and Providence churches; in 1833 and afterwards, as pastor of the last two, viz., Harrison and Providence.

scattered members to be visited and organized into churches, Sabbath schools to be formed and provided with teachers, and funds raised for erecting houses of worship; to all of which Mr. Scovel applied himself with indefatigable energy and perseverance; never forgetting, however, in his ministrations and visits, the chief design of his vocation,—the "*cure of souls.*" His labors were crowned with success. Besides the accomplishment of those objects, which improved in a high degree the external condition of society, there were changes of a character purely spiritual, which were still more cheering and important. Conversions were frequent and numerous. During the seven years he cultivated these fields, about three hundred made a profession of religion under his ministry. They were not gathered in by means of any special revivals, but by a gradual and constant work of grace. Not a single communion season occurred during the whole time without some accessions to the church.

The secret of his success may be learned in part from the following communication received from an intelligent lady who was a member of the Lawrenceburg church from the time of its organization till the close of Dr. Scovel's ministry there. She writes thus: "He combined in an eminent de-

gree every Christian virtue, possessing that completeness and symmetry of Christian character so desirable. As a pastor, he was pre-eminent. He was truly the father of his people, entering with the deepest interest into all their feelings. He wept with those who wept and rejoiced with those who rejoiced. The poor and the rich shared alike in his kind attentions and generous hospitality. All felt that in him they had a friend in whom they might confide. He was always remarkably cheerful and happy, and always polite and gentlemanly. Kindness of heart most kindly expressed marked his intercourse with all with whom he associated. He never resented an injury, but returned good for evil. He possessed great decision and perseverance of character; hence his success in almost every thing which he undertook. When the path of duty was plainly marked out he advanced, surmounting every obstacle; undeterred by dangers and difficulties, he overcame every opposition. Like a rock dashed by ocean's wave, he was firm and unshaken amidst the stormy elements. Was he ridiculed, as were the builders of the walls of Jerusalem: he heeded it not, but still went forward. He was always ready to make personal sacrifices for the advancement of the Redeemer's kingdom. The field in which

he labored was one of great difficulty, requiring much wisdom and prudence, decision and perseverance, self-denial and fortitude. His success in that field is the best proof of his possessing the necessary qualifications. He made great personal sacrifices, sometimes laboring with his own hands in building the house of the Lord. He told me he felt as if he could sell his bed from under him rather than the house should not go up."

In addition to these we will mention two other causes for his success, not distinctly brought to view in the preceding extract. One is derived from our long and intimate acquaintance with his character and habits; the other from his manuscript sermons which now lie before us. The former relates to his praying, the latter to his preaching. He habitually and devoutly recognized his dependence on God, and was frequent and earnest in his supplications for his Holy Spirit to qualify him for his work and give him success in it. As to his sermons, they were uniformly on subjects which led him to discourse on the great doctrines and duties of Christianity, and his mode of treating them was such as to bring out with clearness the marrow of the gospel. The first sermon which he ever prepared

appears to have been (from its date) on the text, "I determined not to know any thing among you, save Jesus Christ and him crucified." And if he had designed, by selecting that passage, to give a pledge respecting his future ministry, we should not expect to find his subsequent discourses much different from what they were. It is not wonderful, therefore, that his labors were blessed. God was honored by the truths which he preached; they were, moreover, just such truths as he has ordained for the conversion of men; and he was equally honored by being often addressed as the author of the Bible, and of all those blessings which flow to mankind through this channel; especially of that renewing and sanctifying grace, which it is the great design of the gospel ministry to impart, but in the communication of which it is only the instrument, and not the efficient cause; and hence, He who has styled himself "the hearer of prayer," must be daily and fervently looked to by his ministering servants for those influences, without which even Paul would have planted, and Apollos watered in vain.

During the two years when his family residence was at Lawrenceburg, there occured an extraordinary rise in the Ohio, by which the whole

town was inundated. He and his family were taken from the second story of his dwelling and conveyed to a place of safety on the opposite side of the river. His loss was serious, including among other things the greater part of his library; which, however, the Lord kindly replaced, at least in part, through the agency of the venerable Dr. Green of Philadelphia. This letter to Mr. Scovel, dated May 5, 1832, reads as follows:

"My Dear Sir—I have been informed—no matter how—that you lost a large and valuable part of your library, by the inundation of Lawrenceburg in March last. Will you be so good as to inform me, as soon as practicable, what books you lost, and what those are which would be most useful to you, whether they have hitherto been in your possession or not. Please also to tell me by what conveyance a box of books might most safely be sent to you. You shall receive some books, but I fear not to the amount of what you have lost. But tell me what will be most useful, and pray make no objections, nor any particular acknowledgment to any but to God to whom we are all indebted."

Just one week after the date of this letter, and probably therefore on the very day of its re-

ception, he received the following note from a gentleman of Lawrenceburg:

"SIR—I am under great obligations for your goodness towards me and my family. Please accept the enclosed bill."

The amount of money sent in this note we have no means of ascertaining; but the fact is worthy of recording with the preceding one, as affording another illustration, such as often occurs in the history of God's people, of the kind interposition of Divine Providence in behalf of those who devote their lives to promote the good of their fellow men. When our Creator sends calamities of this kind upon a city, he does not usually command the elements to spare the possessions of those that honor and obey him, but permits them to suffer in common with others. The difference is made at a subsequent time. While the sympathies of our nature are called out for the relief of all to a certain extent, God so orders it that special favor is extended to those sufferers who endeavor to serve and please him.

The flood at Lawrenceburg was one cause of Dr. Scovel's removal from that place and settlement at Harrison, and this change of location may be adduced as a still farther illustration of

God's kindness to his servants in time of need. The congregation at Harrison, from personal attachment, from sympathy for him in view of his losses, and from their desire to contribute to his comfort as their minister, purchased a parcel of ground containing about ten acres, with a dwelling house, which they invited him to occupy as a parsonage. This invitation, which he cheerfully accepted, afforded him timely and valuable assistance in the support of his family, and it proved to be far more profitable to the people, even in a pecuniary point of view, than it did to him.

"'Twas like the oil Elisha's bounty blessed,
Which grew by use and multiplied by spending."

Its cost was about four hundred dollars, from a portion of which, by its sale in village lots, they have since realized more than four thousand dollars, and the part which they retain is now worth two thousand dollars. So sure and unfailing is that Divine promise, "Whatsoever good thing any man doeth, the same shall he receive of the Lord." Eph. 6: 8.

But their pecuniary advantage was the smallest part of their reward. They secured for four years the residence among them of a man whose labors God eminently blessed for the promotion

of their spiritual benefit. In the account which we shall give of his ministry there, both before and after this period, we shall make extracts from letters received from the present excellent pastor and two worthy members of that church. Says one of these letters, "The aspect of things soon changed. Old professors remembered whence they had fallen, and returned to their first love. Careless sinners were awakened, and in two years more accessions were made to the church than in fifteen or twenty years previous. The Sabbath school, which was in a declining state, became renovated, and several were added to the church from it, who dated their first serious impressions to the instructions therein received from Mr. Scovel and his truly amiable and pious companion, who became a teacher in the Sabbath school soon after her arrival. For a long time scarcely a Sabbath passed without some accession to the church. In the pulpit Mr. S. was eminently successful in winning souls to Christ; but it was not in preaching publicly that his greatest excellence consisted. In his pastoral visits he excelled most, if not all others. He manifested a heartfelt interest in all the concerns of his people, both temporal and spiritual. In prosperity he rejoiced, in adversity sympathized with all. Goldsmith's beautiful de-

scription of the country clergyman is very applicable to him. In the house of mourning and affliction he was a ministering angel. When he visited those who were laid on beds of sickness and languishing, he not only

"Allured to brighter worlds and led the way,"

but with his own hands smoothed the pillow of the invalid, and administered nourishment and medicine, and words of kindness and consolation in such a way as he only could do."

"Owing to the embarrassments occasioned by the purchase of a parsonage and the expense of finishing the meeting house,* there was never more than three hundred dollars subscribed for the pastor's salary, and even this small sum was not fully realized. But notwithstanding his own insufficient support, he was ever deeply solicitous to foster a spirit of beneficence among his people in regard to the benevolent societies of the present day. And when some expostulated with him on this subject, remarking, that in proportion to what his people through his influence were persuaded to give for these objects, so much less would they feel disposed to contribute to his support, his reply was, that whenever a person gave

* Note.—In finishing the meeting-house, the same letter states that Mr. S. manifested untiring zeal and perseverance, laboring with his own hands, &c.

of his substance cheerfully, his benevolent feelings would be increased, and he would feel more anxious to devise plans whereby he might be able to contribute more and more yearly to aid in all the different ways of doing good; that he would even rejoice that these opportunities were afforded him. And said he, "Whenever myself and family cannot possibly subsist on what I get from my people, I shall consider it an indication of Providence that I had better leave and go elsewhere. But never while they are doing all they can for me and for the different objects of Christian benevolence which have a claim upon their contributions, will I leave them for the sake of a larger salary!' *And most nobly* did his actions correspond with his avowed principles. In several instances liberal offers were made to him in other places, but were promptly and decidedly refused."

Says another of these letters, "He was indefatigable in his labors. He applied his physical as well as his mental ability in building up the church. It seemed to be his meat and drink to do the will of his Master. Though poorly compensated, he was always happy when Zion prospered. On one occasion he remarked that he was glad the Lord and the Board of Missions had sent him to Harrison."

The Rev. Mr. Golliday's letter contains the following: "Bro. S. possessed a peculiar talent for a peace maker. He seldom if ever failed to reconcile those at variance. It is unhappily true that difficulties often arise between brethren of the same church. As soon as he learned of any such difficulty he set about the work of reconciliation, and was always successful in his efforts. He in short possessed to a very happy extent the talents and graces that peculiarly fit a minister of Christ for securing the respect of all classes, and for rendering more than ordinary service to the cause of the blessed Redeemer."

"His talent for family visitation rendered him peculiarly useful as a pastor. When he entered the field many had imbibed very loose notions about religion; were tinctured with infidelity; had neither the *habit* nor *taste* for the public means of grace; and one important part of his duty was to visit such persons, and if possible induce them to attend the public worship of God. His manner of approach and method of address were happily calculated to conciliate and win their respect and confidence, and to impress them with a sense of the truth and importance of religion. He was above the fear of man, and therefore he had a heart to speak for his *Master*.

Some of them afterwards became active members of the church; and others, if not persuaded to embrace the truth, were nevertheless softened in spirit, and so great was their regard for him, that when he visited Harrison after his removal from that place, they would never fail to be present at church, knowing that he would preach, though they were seldom seen in the house of God at other times."

"If Bro. S. erred in any one thing more than another, it was in spending too much time in pastoral visits; in consequence of which he sometimes preached with less preparation than he desired. When fully prepared, he was always interesting, instructive, and edifying."

These reminiscences furnished by intimate Christian friends, contain several things which deserve particular notice. One is, that he had a small salary, and yet gave liberally, and encouraged his congregation to contribute liberally to advance the kingdom of Christ in other places. He judged correctly when he inculcated most earnestly among his people the sentiment that an expansive benevolence exercised with reference to the church at large, would rather increase than diminish their ability to sustain the gospel at home. Though an apparent solecism, it is so

only in appearance. The explanation is easy. "God is able," says Paul, "to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." 2 Cor. 9: 8. And as he is *able* to bless the liberal man, so he has *promised* to do it, and this promise is so specific as to teach us that we shall be blessed very much in proportion to our beneficence. "He who soweth sparingly shall reap also sparingly, (see v. 6) and he who soweth bountifully, shall reap also bountifully."

Another circumstance is, that while he was remarkably free and affable in his intercourse with society, he never forgot his station as a preacher of the gospel, or lowered his standing or official influence in the estimation even of worldly men, by undue levity or unministerial language or conduct. In this respect his example is worthy of imitation by all who sustain or are seeking this sacred office.

A third particular worthy of notice is, that though not more attractive as a preacher than many others, he produced so favorable an impression on his acquaintances by his personal intercourse, as to influence even the irreligious to attend upon his ministry. We refer to this because the majority of all who preach the gospel

must depend for their success not solely nor chiefly upon their pulpit talents, but upon the force of divine truth, uttered in a plain and scriptural manner; and hence it is of great importance that they gain the ears of the community by a consistent Christian deportment, and agreeable and winning manners. The cause of Christ is likewise more benefited on the whole by the ministry of such men, than of those whose splendid pulpit powers attract crowds to the sanctuary, but who possess little that is attractive in a religious point of view, when mingling in society. Dr. S. indeed was sometimes less impressive in the pulpit than he ought to have been, considering the very respectable preaching talents which he possessed. He preferred to sacrifice, in some degree, his reputation in this respect, to what he deemed a paramount good, by means of pastoral visits and family instruction. In this particular he probably went too far. Habitual preparation for the pulpit is an imperative duty, and cannot be neglected by any minister without more or less injury to his people. No amount of pastoral labor out of the pulpit can fully compensate for this neglect. But while preparation for public duties should be carefully made, pastoral visits are highly important, and should on no account

be omitted, or performed so seldom as to make the pastor and his people comparatively strangers to each other.

We will notice one thing more, viz., that during his ministry in that field, though there was no powerful and extensive revival of religion at any particular time, there was a continual ingathering of converts into the church of Christ. The conversion of souls was the result at which he constantly aimed, both in his preaching and conversation. This controlled the choice of his texts, formed a prominent part of all his prayers, and whenever a new case occurred, he hailed it with expressions of gratitude and joy.

If a minister would become *wise* in winning souls to Christ, *he must aim to win them;* and making this his great object from week to week, he must proceed in the work by the use of scriptural means, and with a devout and prayerful spirit. The face of Moses shone when addressing the congregation of Israel, because he had been with God in the mount. So, if a gospel minister desires to shine, either in the pulpit or elsewhere, he must hold frequent communion with God. This is the source of true wisdom. If he should not send forth coruscations of brilliant and dazzling intellectual light, attracting and astonishing

the multitudes, he will not fail to shine morally and spiritually, reflecting divine light from the great source and author of light itself; and the sincere inquirer after truth will be attracted by it, and be led thereby into the pathway of eternal life.

Before closing this chapter it will be proper to notice a few things which develope his character as a husband and a father. From the circumstances of his marriage, as hitherto related, the reader will infer that he entertained the most devoted affection for his wife. This was fully verified afterwards, both in his tenderness for her when they were together, and in his letters when absent. In a short time after their arrival at the West in 1829, he left her in Cincinnati to attend a meeting of Presbytery at Venice; from which place he wrote after the following manner:

"Dearest:—My enthusiasm at receiving your delightful note is a little abated, now that twenty-four hours are passed since its reception; but I signified my feelings at the time by every suitable evidence of emotion. I had felt a kind of nervous anxiety to hear from you, which was greatly allayed on knowing that you had been contented and happy since I left, were well situated, and enjoyed communion with God. Let us keep on

praying ourselves and one another into a contented and happy frame of mind. We shall then have a 'blessing which maketh rich and addeth no sorrow therewith.'"

The free, unrestrained, and affectionate manner which characterizes the above extract, pervades nearly all his letters addressed to her up to the close of his life; as also the same prayerful spirit, the cultivation of which he speaks of in instances too numerous to be particularly referred to. At the meeting of the Synod in Dayton in 1831, he wrote thus: "I left you, my dear, with a heavy heart, partly for fear of your loneliness and excessive anxiety about me in my absence; but, my dearest Hannah, try to commit me to our covenant God, and be happy." . . . . "Pray enough to enjoy a quiet, placid state of mind. I am convinced more and more that this has much to do with our health. But I doubt not that for a still higher reason you will pray often for me and for the souls committed to our care. I trust also you will never omit family worship in its season."

In the spring of 1835 he visited his aged mother and other relatives in Albany, N. Y., during which time Mrs. Scovel's friends from the east paid her a visit in Ohio. With reference to

this he wrote to her soon after leaving home in the following manner: "I feel great anxiety, my dear, about your religious influence with your friends while they are there. We cannot tell how much may depend upon it for a whole eternity. I would not that your religion should appear to them austere or forbidding, but meek, and at the same time *firm*." . . . . "I would that they may see that you regard the claims of our God upon us to be infinitely superior to all other claims." On his arrival at Albany he wrote again. "I found," says he, "fine cheer and great joy in all hearts and faces; but the meeting with my dear old mother was almost more than she could bear. I perceive on her the weight of years, and the additional weight of sorrows; but she bears all in meekness, and seems ripening for the rest of the people of God. Her companion, son, and daughter-in-law have all paid the debt of nature since I last parted with her. Time and youth can heal many a wound that in *aged* hearts becomes incurable. But she lives for a better world, and will doubtless find infinite gain at last in going there." Alluding again to the visit of her parents and sister to her during his absence, he says, "I hope nothing will be wanting that is in your power to contribute to their happiness."

In October of the same year he wrote to her from Dayton, where he was attending the meeting of Synod: "This morning comes up the Beecher case, and 'when Greek meets Greek then comes the tug of war.'* Synod is very full—a great many to speak—a great press of business—and your poor husband is Moderator; a responsibility too high, as well as an elevation too great. May the Lord guide and support."

In May, 1836, he went to Pittsburg as a Commissioner to the General Assembly. From Gallipolis, where he stopped to spend the Sabbath, he addressed her as follows: "We came both safely and comfortably to this point, but I found no clerical brethren on board, and felt very homesick. As the solemn hour of twilight came on, my ear caught the sound of music on the guard of the boat; I quickly hastened to the spot; found the singers to be a cluster of lady personages, of whom I asked for "Days of absence." They smiled, but I persisted. So they gave me 'Days of absence sad and dreary.' It was oldfashioned, and at that they smiled; but it was melodious to me, for I had been just long enough out from

* Note.—This case was carried by appeal from the Synod to the General Assembly, and after the opening of the latter, was withdrawn by the prosecutor.

my earthly treasures to feel every tone and sentiment of that plaintive piece.

I am more and more convinced, my dear wife, that a *happy home* is *an earthly all* to me, and I less and less wonder at the ruin of those who cannot be happy at home." . . . . "This place [Gallipolis] was settled near fifty years ago by French emigrants, who passed through great hardships, until by death and other causes, one half or more were removed. However, the place received its name from them, and the remnant of them still remaining give a strong infidel tinge to a population of about twelve hundred souls. There is a tolerable Presbyterian Society here, but their church is unfinished, and other things augur too much of the Laodicean spirit. O Lord, keep us from this spirit—it will ruin the fairest prospects the world ever saw."

During the sessions of the General Assembly he penned several letters. In one of them he says, "I preached in the country on the Sabbath, —returned early on Monday—attended a Committee on Foreign Missions—labored in the business of the house through the day, and threw off a speech on home missions in the evening, at the anniversary of the Board of Missions." . . . "An application has been renewed to me to take

charge of a great agency for the West, and have our residence in Louisville, Ky. What say you?" In another he says, "Yesterday we finished the case of Mr. Barnes, after having it more than a week on hand; and, 'mirabile dictu,' not only took off the suspension, but, by a small majority, *endorsed all his doctrines;* a decision which will inevitably do great mischief—grieve the pious, and ultimately, I fear, rend the church. Nothing was clearer in evidence than his sad departure from the Confession of Faith, and yet the New School made common cause with such departures, and would not censure them at all. May the Lord guide us in the solemn crisis." . . . "Probably we shall not break up till the last of this week, and possibly not till sometime next week. But in accordance with your excellent exhortation in your last, I shall stay as long as the great business of the church requires my attention."

In most of the letters from which the above extracts have been made, he either sends messages of love to his children, or addresses a few words to them in particular, which their mother was requested to communicate. The following are specimens: "Love to the dear little children, to all my much loved household, not forgetting to take to your own dear self the largest share

of all." "I pray for you daily, and for our beloved babes, that God would perfect in us his grace and the work of God with power." These expressions of tender affection for his children exhibit the genuine feelings of his heart, as uniformly manifested toward them at the fireside. He was sufficiently stern to command their prompt obedience, yet so affectionate as to make their obedience the willing and spontaneous flow of filial affection, rather than a coerced and reluctant submission to mere authority. His greatest solicitude was directed to their spiritual good; the precious fruits of which he was permitted to reap, before his decease, in the hopeful conversion of several of them to Christ.

These extracts, besides disclosing his views and feelings in domestic life, exhibit incidentally his character and standing as a presbyter. As in every thing else he engaged in, so as a member of Presbytery, he was punctual in his attendance, diligent in attending to all the business which came before it, and remained at his post until the whole was finished. He was honored by his brethren in several instances during the period we are now considering, with distinguished marks of their confidence, by being placed on important committees, being made the Modera-

tor of Synod, and delegated as their Commissioner to the General Assembly; and that too at a time of peculiar difficulty in the church, whose interests demanded the exercise of the soundest wisdom on the part of those who were called to direct her affairs. He was firm and decided, yet never disposed to pursue rash or ultra measures. His mind was discriminating, his judgment sound, his action deliberate. Hence, though he did not sway a public body by any unusual power in argument, or by any burst of forensic eloquence, he nevertheless exerted an influence which was felt and respected.

On this subject several rules may be laid down which a minister ought to adopt and adhere to, if he would be useful in the judicatories of the church. He should be punctual and regular in his attendance; make himself acquainted with our Form of Government and Discipline, and be familiar with the rules prescribed therein for conducting business; endeavor, when in attendance, to have a single eye to the glory of God and the good of the church, and not the attaining of any private, personal end; never assume to be a leader, by taking the chief direction of business, and speaking on every question that comes before the body; nor, on the other hand, wait to be led by

others; but by a close attention to the subject under discussion, form an opinion for himself, and when necessary, assign his reasons for his views; pay due regard to the opinions of others, and act with becoming meekness towards his brethren, should their views prevail, instead of his own; and never leave the body, except under extraordinary circumstances, until the close of its sessions. As we write this memoir more especially for those who are preparing for the gospel ministry, we deem it in place to make these suggestions, and to commend them to their particular consideration. Those who have enjoyed the instructions of the venerable Dr. Miller, know with what earnestness he enjoined upon the students of the Seminary the duty of punctual attendance upon the judicatories of the church. In his Memoirs of the Rev. Dr. Rodgers, he says, "He [Dr. R.] was accustomed often to lament the negligence of this duty, which he observed in many of his brethren, and to remark, that he was persuaded they did not appreciate as they ought, the importance, both to themselves and the church, of a regular attendance on judicatories. He more than once declared, that he never knew any minister attain to a large share of influence or weight among his brethren, who was

habitually negligent of such attendance. Nay, he thought it, from the very nature of the case, impossible that any one ever should. And there are probably few points [adds Dr. M.] concerning which all the experience of ecclesiastical men more decisively concurs, than in supporting this opinion." The Rev. Dr. Green, after expressing the same sentiments, remarks: "The reason of this seems to be, that a neglect in this particular cannot take place, without indicating in him who is chargeable with it, a criminal want of zeal for the general interests of the church." Our congregations are entitled to our most diligent and watchful care; and if we have families, they have a claim to our presence and attention; but we would say concerning them both, as they stand related to Presbyterial duties, what our blessed Lord did with reference to certain other things, "These ought ye to have done, and not to leave the others undone."

CHAPTER III.

HIS AGENCY FOR THE BOARD OF DOMESTIC MISSIONS IN THE WESTERN STATES.

In 1836 Dr. Scovel accepted an agency in the West for the Board of Domestic Missions. Concerning this, an esteemed and valuable member of the Harrison Church has made the following commnnication. "In the spring of 1836, Mr. S. was chosen by the Board of Domestic Missions as their general agent for five Western States. Before making it known to the church, he consulted privately with some of the members, who at first expressed it as their decided impression that it would be wrong for him to leave the sphere of action where he had been the means under God, of building up the waste places of Zion, and where his usefulness was continually increasing. But he conferred not with flesh and blood. Although he preferred the pastoral connection to any other mode of doing the will of his Heavenly Father, yet he considered it a call of Providence to him to give up the endearing relation of pastor to a beloved flock, and who were most tenderly

attached to him, and also to submit to continued and also prolonged separations from his beloved and interesting family. And this was to him no trifling sacrifice. For never was there a person better calculated to confer and receive happiness in his pastoral charge and in the scenes of domestic life. By his persuasions and arguments his people were at length prevailed upon to give a reluctant consent to have the pastoral relation dissolved. But it was only by convincing them that he would be more eminently useful to the cause of Christ and the church in general, that they were induced to part with him. On the 14th of August he preached his farewell sermon from Acts 20: 17th and 35th inclusive. It was a most solemn and affecting scene; the beloved pastor being several times so overcome by his feelings as to be unable to proceed, and the people weeping on every side. The place was literally a Bochim, and never will the scenes of that day be forgotten."

In order to occupy a location from which he could have easy access to every part of the field, Dr. Scovel removed his family to Louisville, Ky., and two years afterwards to New Albany, Indiana, four miles distant from the former city. The latter change was made from motives of econ-

omy—it being equally accessible with Louisville, and the expense of supporting his family considerably less. Though absent from home a large part of his time, he was there sufficiently often to form numerous acquaintances in both of those places, by all of whom he was much respected and esteemed. His bland and easy manners, his warm and devoted friendship, his dignified and consistent Christian deportment, his kindness to those in want and distress, his entire freedom from backbiting and from personal collisions with those around him, and his prompt and cheerful readiness to assist the resident pastors, when through sickness or absence, his pulpit services were needed, are well known to many, and have been mentioned by some in terms of strong approbation.

At the time he commenced his agency the Presbyterian Church was seriously agitated by differences of sentiment with regard to doctrines and policy. The latter related in part to the manner of conducting the work of missions. The question at issue was, whether they should be conducted by the church as such in her organized capacity, or by voluntary associations. No little difficulty had been experienced in some places by the operation of two institutions in the

same field, which had the appearance (to say the least) of attempting to rival each other in the sympathies and patronage of the people. Dr. Scovel, as may be inferred from his appointment to this agency, sided with the Boards of the church. But though these were known to be his sentiments, it was also known that he was kind and conciliatory towards those who were partial to voluntary associations, and he was deemed to be on this account better fitted for the work he was invited to undertake. He was not sent to carry on a war with other missionary institutions, but to promote the interests of our own. And though his Christian graces were sometimes tried, and the amount of his collections diminished, by the existence of conflicting claims, he patiently submitted, and moved forward, bearing in his hand the olive branch of peace, and turning neither to the right nor left, except for the purpose of avoiding collisions and promoting a spirit of unity and brotherly love among those whose feelings had been chafed and soured through the injurious effects of divided action. His first annual report, which was made nine months after the commencement of his agency, exhibits great diligence, and, considering the circumstances, a good degree of success. The only

part of this report which we have in our possession is an extract contained in the Annual Report of the Board for 1837, which, with Dr. McDowell's introductory remarks, is as follows:

"Since the meeting of the last Assembly, the Board have appointed the Rev. *Sylvester Scovel*, of the Presbytery of Oxford, an Agent for the Synods of Cincinnati, Kentucky, Indiana, Illinois, and Missouri.

Mr. Scovel accepted his appointment, and entered on the duties of his agency about the 1st of August; his bounds are very extensive, and include a vast amount of missionary ground. To perform the duties of agent in such a field, requires great selfdenial, and much of the Spirit of the Gospel. The Board rejoice in being able to say, their agent has hitherto done well, and the Lord has been with him.

In his report dated April 28th, he says—

"This month closes three-fourths of a year, since my engagement in the service of the Board; I expected that service would be a work of sacrifice and selfdenial. I have found it so, but not more so than was anticipated. I have been comparatively happy, and always cheered, with the hope of rendering some honor to the Master, and some benefit to his beloved Church. In the

service of the Board, in nine months, I have preached *one hundred and twenty-five sermons*, and delivered *one hundred and thirty addresses*; have visited about *seventy churches*, secured to the Board $3,500, attended six meetings of ecclesiastical bodies, and traveled full *four thousand miles*."

At this meeting of the General Assembly the church was rent in two; and as one of its consequences, our agent experienced, for two or three years, several additional difficulties. In some places, churches whose members had previously differed in opinion, were now actually divided, and were so weakened by the operation, that instead of being "aid-giving," they were obliged to become "aid-receiving" churches; and in other instances, where they did not divide, there were wounds inflicted, which required the hand of a kind, discreet, and skilful physician, to heal. In this he was very successful. Sometimes by his personal exertions he brought parties together which were on the point of complete separation, and at others he prevented a division by procuring judicious and efficient ministers to labor among them as missionaries or pastors. The supply of many such vacant churches is to be ascribed to his instrumentality, but for which they

would have been torn asunder by the prevalent spirit of discord, or have died out from the want of spiritual culture.

The amount of collections were very considerably increased above those of the preceding year, although it was a season of unusual pecuniary pressure. This was owing in part to the aid he received from several brethren as voluntary agents, but principally to other causes. The necessity of regular agents is very apparent from the facts contained in his next annual report, to which the reader's attention is invited.

Louisville, April 30th, 1838.

Dear Brother McDowell—The present Annual Report from this Agency should not fail to express devout gratitude to God that the West has been enabled to sustain the West during the past year. Over *fifty missionaries* have been sustained on this field by the efforts of the churches within the field; and that this should be accomplished, for the first time, in this year of pecuniary pressure, is truly encouraging.

My general mode of operating towards this result, has been to settle the different periods in the year at which each Synod should be visited, and then adhere as rigidly as possible to the sys-

tem; stating at the proper time, before each congregation severally, the plans, successes, and wants of the Board, impressing upon each, that a like *annual* effort is to be made without the formality of an auxiliary, and then receive the subscription for the year. Indirect effort, of course, has been kept up by all the influences made to bear on the case.

In the detail of these efforts, I have visited about one hundred and twenty churches, scattered over Ohio, Indiana, Kentucky, Illinois and Missouri; have delivered one hundred and seventy-five sermons, and one hundred and forty-five addresses; have assisted at twelve protracted meetings; labored in four revivals of religion; and do trust that my poor influence has been employed in other places towards bringing on similar seasons of "refreshing from the presence of the Lord." I am ashamed that I have no more faith; but must not forget the divine goodness in giving such unequivocal evidence of favor to my scattered ministry, both in cheering saints, and in the conversion of sinners, as would well compare with similar successes in any year of my pastoral life.

I have been happy to find in most of the churches visited an encouraging state of religious

feeling, as indicated in various ways, but especially by a decidedly advancing interest on the subject of Missions.

This field has secured to your Board during the year, *six thousand five hundred dollars*, in gathering which I have traveled over *five thousand miles*, mostly on horseback or in my own conveyance. Let it not be forgotten, however, that fully one third of my time has been spent in vacancies, or at stations already occupied as missionary ground, where ministerial aid was given, and the way prepared for the introduction of missionaries as fast as they could be obtained.

A considerable amount of voluntary agency has been employed on this field, but with very little success. A few have made noble efforts; but the great body of our dear brethren here are so far missionaries themselves, that their *necessary* absence from their wide and scattered charges are all to which they are conscientiously willing to yield. They will, however, I trust, be able to accomplish more hereafter. But it is my deliberate conviction that such agency will never be so *efficient* that all others can safely be dispensed with, and while it should be brought more vigorously into the field than hitherto, yet it can be thus brought in, only as an auxiliary. This will

be more apparent when it is known, that not even three hundred dollars of the whole sum secured to the Board here this year, has been secured, without the direct or indirect effort of your General Agent. Of the one hundred and twenty churches visited this year, which have contributed liberally to your cause, I know not of more than six that were in the habit of contributing any thing, until the establishment of an Agency here "wholly given to this very thing." A regular Agent goes to three small churches one year, and receives for our cause one hundred dollars; a good and active brother goes the next year to these three churches as a voluntary agent, and receives just thirteen dollars twelve and a half cents. An active, excellent pastor is invited to call up our cause before his church; he does so and receives twelve dollars and fifty cents; your regular agent comes along at another time on a week day, and receives fifty dollars from the same church.

Other facts of this kind could be stated from my note book, were farther illustration necessary to show, that *some one* in each large field must be wholly given to an agency as a means of any large success.

Privations and trials ever await an Agent.

His comforts, like those of his brethren, are very much concentrated in his *home*, his *pastoral charge* and his *study;* but from all these he is a stranger and an alien; and in lieu of them meets the cold and heat, the snow and rain, the frost and mud, the blows and calms of a wanderer's life. He shudders in the blast of the mountain top, and then goes down to inhale fever and ague in the vale below; if the fly of the prairie annoys him in the dry season, he recedes but to the swimming streams of the wet season, and thence again, still worse, to the same streams engorged with snow and ice in the cold season. With such scenes I have been familiar by an *absence from my family four-fifths* of the *past year*, while my vocation brought me in continual contact with self, that strongest remnant of a partially sanctified nature. But it would be unjust not to say, that our cause and its poor advocate have been every where received to an unexpectedly kind and hospitable liberality, for which my thanks are now returned to the grantors, as they have often been before to "the Giver of every good gift."

I have been permitted to aid in the location of twelve additional missionaries on this field in the past year as near as I can now say, and yet "what are these among so many?" The *destitutions are*

still very great. In Kentucky alone are fifty vacant churches, and over forty entire counties lacking the stated Presbyterian means of grace. The destitutions are nearly as great in Indiana and Illinois, and far greater in Missouri. *One hundred* missionaries are wanted this hour in the West, but so great and so *special* a want of *half* that number is felt, and they are so earnestly desired, under God, at the hands of your Board, that I trust you will not fail of sending that number the coming year into our wastes, where we are far from our Father's house, and are literally starving unto eternal death.

With great respect, your brother,

SYLVESTER SCOVEL,

General Agent.

His two next reports exhibit a still larger increase both in missionaries and funds. He so systematized his labors as to visit with regularity the same churches at a particular period each year. Hence those contributing in a given month of the preceding year, were expecting him at that very time again. This plan he continued with beneficial results till the close of his agency. A missionary spirit was also on the increase, and there was more unanimity in the direction which the churches gave to their benefactions. There

was no increase, we believe, of a sectarian spirit, though there probably was of a *denominational* one. He inculcated the sentiment that all the members of our church ought to contribute to our own Boards. They might contribute to others also if they chose; but to give to others first, and then to their own, or not to their own at all, is as preposterous as for a man to neglect his own family, and bestow his attention upon those of his neighbors. This sentiment, so just in itself, and so essential to the prosperity of any church, had been practically departed from to some extent in the Presbyterian body, to the great injury of our missionary operations. The effect of a return to the proper course on this subject was immediately visible in the increased amount collected, and the consequent increase of efficiency in the Board itself. The Board is only the organ of the church, and it is impossible for it to be efficient, unless adequate means are placed at its disposal. His reports for 1839 and 1840 are as follows:

MISSIONARY ROOMS,
Louisville, May 1*st*, 1839.

DEAR BROTHER MCDOWELL—The former report from this agency, stated the fact, that in the last year "the West had sustained over fifty mission-

aries." We are happy now to state, that nearly *twice* that number are employed on this same field, and that the West still sustains them. The providence of God has wrought for us most signally in the year now closed. Our greatest embarrassment heretofore has been the lack of *men;* but these have been raised up, till I have been gladly called to aid in locating about fifty on this field in the time, who are now supplying one hundred and fifty of our famishing destitutions with the bread of life. They are men of faith, and prayer, and talent, and energy, who will doubtless be owned of God in his blessed work, and whose hope of good-doing is certainly not the less for their being mostly western men.

Your system of itineracies is hailed with great joy in the West. Our destitutions are so numerous and scattered, that no other plan can reach their exigencies. Accordingly, this plan was acted upon to some extent with us before its regular adoption by the Board, but has been carried into effect in *numerous cases*, with the happiest results on this field since its adoption as a system. And we do hope our young brethren, as they successively become prepared for the work, will be fired with a truly *primitive* zeal; a zeal that faces the cross, the cost, the toil, the self-

denial of the service; that looks not for an easy settlement, but for a place to save souls; not for "a snuggery," but for an itineracy.

In furtherance of your general objects, we have established an office at this place, which, by combining several other interests with ours, is but slightly expensive to the Board, while it promises large benefits to the cause.

There is manifestly an increasing interest felt in the West on the subject of Domestic Missions. Voluntary agencies are becoming somewhat more effective—friends are becoming more decided and active—contributions are increasing, and the sentiment is gaining ground, that your Board is the right arm of the church for conquering territory to the Saviour, and to leave that arm palsied by inaction, would be but to leave that Board to a helpless inefficiency.

My system of operations has been kept forward as usual. I have brought the claims of the Board before one hundred and sixty churches, sundered widely from each other, and scattered over six States; delivered one hundred and fifty sermons, and one hundred and forty-five addresses; attended eighteen communion seasons, and ten meetings of church judicatories; found eight individuals who nobly agreed to sustain a

missionary each, and twenty who pledged the sum requisite for honorary membership in the Board; *have traveled five thousand five hundred miles, and secured to the Board in the time,* $8,000.

In prosecuting this work, my toils and exposures, perils by land and water, and in the wilderness, have been truly severe; but no vicissitudes of cold or heat, storm or calm, have been such a suffering as absence from my family in the illnesses with which they have been at different times attacked during the year. In an absence of *four-fifths* of my time, I was necessarily gone in most of these severe distresses, and was but just returned from a weary trip to witness the death of a beloved member of my household; and when I saw that her soft eyes were glazed in death, and I had never ministered a healing balm to her oppressed spirit, nor to her wasted body, I most keenly felt the sacrifice called for by an agency. But her meek and pure spirit has gone to her heavenly home, while our blessed Shepherd has extended his tenderest care to the rest of the household, both in sickness and health.

The correspondence has become an important and laborious part of this agency, and often consumes the nights, as well as the days, of my short intervals at home. But I am permitted some-

times to feel how great is the *privilege* to toil and suffer for Him "who hath loved us and given himself for us;" may but *his Spirit* attend all our missionaries and agents, then will our work be joyous and blessed. Our destitutions are yet immensely great, and the goodly number recently located as laborers here, seems lost as a drop in the ocean. In Arkansas, Iowa, and Wisconsin, there is almost a total lack of Presbyterian means of grace, while in Missouri there are but twenty-five laborers to all its immense population; and even in Illinois, Indiana, Ohio, Kentucky, and Tennessee, we can scarcely count the waste places that remain. We want every brother who is ready "to endure hardship as a good soldier," and to all such, we earnestly say—"Come over and help us."

With great regard, your brother,

SYLVESTER SCOVEL,

General Agent.

STEAMER AMAZON, OHIO RIVER,
May 1*st*, 1840.

DEAR BROTHER MCDOWELL—It is known to the Board that the Western Agency comprises a very wide field. It extends from *three* to *nine hundred* miles in different directions from Louisville; and while the travel that annually compas-

ses this field, is excessively laborious, it has been attended with greater dangers the last year than ever before. But I have been kindly permitted to go and return safely through storms, cold and ice.

The greatest embarrassment in the time is the unparalleled "pressure" which has fallen upon the country. By virtue, of a *system* of annual calls, and by the *force of principle* in the contributors, your receipts in the West have not fallen short, but will be shown, by the Treasurer's Report, to have *increased* some four hundred dollars in the year, beyond the receipts for any similar period.

In accordance with the above fact, I would say with gratitude, that our voluntary agencies are becoming decidedly more effective; and we trust the experiment in the West will fully show the wisdom of the Board in sustaining only its comparatively *small* number of agents, and thus draw towards the Board, in still greater measure, the affectionate confidence of the members of our Church.

We have been permitted to locate a large number of men and valued laborers on this field during the year, at whose coming our wastes have rejoiced, but owing to so many brethren ending their connection with the Board, because their congregations needed no further aid, our present

number in the West is not greater than was reported in 1839.

The correspondence in these bounds is every year becoming a heavier task; and for the wise conducting of it, requires more time than can be given by one who is obliged almost constantly to travel.

In the year now closed, I have been absent from my family about four-fifths of the time; have brought the claims of the Board before one hundred and eighty-five churches, widely severed from each other; have delivered about two hundred sermons; have labored in six cheering revivals; attended fourteen communion seasons and eight meetings of church judicatories; have traveled seven thousand five hundred miles, and secured to the Board in the time, eight thousand four hundred dollars.

I cannot better describe the wastes that remain in every part of my field, than to say, the more of them that become cultivated, the more appear to remain *to be* cultivated, while the cry from the whitened fields waxes louder and louder for the reaper *forthwith* to thrust in the sickle, and gather the wasting harvest.

Most truly, your brother,

SYLVESTER SCOVEL,

General Agent.

Dr. S. took special pains while conducting his agency to give opportunity to every member of the church to contribute to this object. His usual mode was to preach on the subject on the Sabbath, and take up a subscription, to be paid before he left the place. He then obtained the names of all the members who were absent, and called upon them at their houses. His perseverance in this respect, and particularly the urgency of his personal applications, were sometimes objected to, and opprobrious epithets were employed with regard to him. Possibly his zeal for the cause may have carried him too far in some instances; but as a general thing we are persuaded the real ground of objection was not his indiscretion, but an unwillingness to *give*, on the part of those who took exceptions to his course. As the venerable Secretary of the Board once remarked, "An agent has to deal with the *hardest side* of the human heart, and must expect, therefore, in many instances, to meet with resistance." Dr. S., however, was conscientious in the matter; —he was acting not for himself, but for the Church of Christ, and was therefore indisposed to relax his exertions or alter the mode of his proceeding.

His reports for 1841 and 1842 exhibit the

same diligence and success as the preceding, and are worthy of special notice from their particular allusions to the extensive destitutions of large portions of the Western country, and the efforts of Papists to pre-occupy thefield. This was a theme which he often dwelt upon in his preaching. They are also deserving of notice from their reference to several seasons of precious revivals of religion which he was permitted to enjoy, and to aid in promoting; shewing that agents who possess the right spirit are not only useful in collecting funds, but in winning souls to Christ.

Louisville, May 10*th*, 1841.

The Board cannot be too well aware, that this field is covered by more than thirty Missionary Presbyteries—that nearly every State to which my labors extend, numbers fully half its counties as destitute of Presbyterian preaching—that one thousand wastes, here and on the borders of the field, demand immediate supply of the Gospel, and that their only *hope* of supply hangs on the benevolence of the Saviour, which ought to dwell in the glowing hearts of his disciples. These lone wastes, without a consecrated Sabbath, without a living ministry, without light or means, and compassed by every force of error and infidelity,

are annually increasing far beyond the ratio of the national increase of our population, which is equal to a State per year, and a congregation each day. If these destitutions, already so extensive, be left indefinitely to extend beyond all power of the church to supply them, who can look calmly on the consequences, when the vast enterprize and resources of the country shall unite to despise God and prostrate the nation? Surely here is an immense responsibility resting on the Church, the measure of which cannot be less than the sending of every well-qualified man that can be obtained, into these wastes, for their cultivation.

Towards their supply, I am happy to say, that more has been accomplished the present than in any previous year. A large number of excellent laborers have been located at some of the most needy points; and the seeking, obtaining, and locating brethren in these promising places, has become a most interesting and useful part of my labors the last year, contributing to the cheering fact that we *now* have a larger number of Missionaries in the West than *ever* before—of whom it is a pleasure to say, that they are self-denied men, acceptable to their people, and blessed of God. A considerable number of them are occu-

pied with *itinerancies*—a sytem of labor not only useful, but *vital*, to the interests of our church in the West. While our wastes are spreading so immeasurably beyond our power to supply either with men or means, it is a first dictate to extend every man's influence as widely as can be consistent with its efficiency.

But along with our prosperity in men has come our distress for means. The usual privations, fatigues, and exposures, that are never few in an agency, have been borne; but the unfeigned money distress everywhere met, has made this the *bitterest year* for an agent in the West. I have traveled this year literally among "ruined hopes and broken fortunes." And though this is not the condition of many, yet they are in such various ways connected with this condition of others, that the collection of the Lord's dues for *any* object, has required a sacrifice of feeling known to no man who has not tried the work. The consequence has been, that notwithstanding the great exertions called for by the necessities of the Board, the receipts of the present year have fallen off to a small extent, to the great inconvenience and suffering of some of our Missionaries, who could not promptly obtain their dues from the Board.

In accordance with the wishes of brethren in

Missouri, Rev. W. W. Robertson, of Oxford, Ohio, was appointed last fall by the Board, with a view to his occupying Missouri and Illinois in the combined character of Agent and Evangelist. His labors have been acceptable and highly useful; but from sickness of his family, and other causes beyond his control, have not resulted in any material increase of the funds of the Board.

While it is the commendable policy of the Board to employ an amount of agencies utterly inadequate annually to compass the surface of any given field, I am happy to say that the co-operation of a few brethren in these bounds as voluntary agents, has been both efficient and encouraging; has been truly such as the Board depends upon for the complete success of their noble enterprise. There is here also a growing *habit* of contribution to your funds—a habit much aided by a certain time in the year being appointed by nearly every Synod in the West, for the presentation of your cause in these bounds severally. But let no man deceive himself by depending upon this *habit*, without the unwelcome labor of agents. Personally, I shall be happy when my term expires. But is it not evident that no business can be done without some one to do it? It may be said, there are plenty to do it in this

department; but the fact will return upon you at the end of the year in empty coffers and dishonored credit, that there is no one *to do the work* when there is no agent. From a five years' experience in this service, I give it as my most deliberate conviction, that without an agency in the West, you may not for the next year expect a *thousand* dollars, out of *ten thousand* which you ought to receive.

From the same experience, too, I am obliged to utter my most solemn persuasion, that your enterprise is, to souls, to the church, and to the country, *second to none* in importance; and to this sentiment I rejoice that there is a most hearty response from growing numbers in the West.

In the year now closed, I have been absent from my family four-fifths of the time; have brought the claims of the Board before one hundred and eighty churches; have aided in locating twenty-five Missionaries; have preached about two hundred sermons; have labored in several blessed revivals; have attended twelve communion seasons, and ten meetings of church judicatories; have traveled eight thousand miles, and secured to the Board in the time, eight thousand dollars.

Most truly your brother,

SYLVESTER SCOVEL.

Louisville, May 10th, 1842.

My Dear Brother—I need say nothing of the *extent* of this field, covering as it does the most of seven States and two Territories, nor of the rapidly increasing population which every year spreads more densely over the surface. Nor need I carry forward your anticipations till the next census, when the political destinies of the whole Union will be in the hands of the dwellers in this valley. But the *influences* now struggling for ascendency in the West demand earnest attention. These are infidelity, error, and Catholicism. Infidelity is rampant, soul-destroying error comes in like a flood, and the last, more powerful than all, is spreading its power over this part of our land, having ten dioceses, and over three hundred priests west of the mountains. These forces are distributed wisely; they are sent up our largest rivers to make early locations where they can cluster the population around them, and assimilate that population to their habits and principles. Thus they keep on the outskirts of our settlements to subjugate our vast opening surface to their dominion. But they visit every place that holds out to them the hope of ascendency over the ruling masses of society. The past year has been signalized by the

union of these and cognate influences to possess the ground, and in many places they have actually possessed it, so that these very places are not now open to sound Presbyterian labors, as they have been for years before. The question, therefore, has never been urged upon the church as it is this moment: "*Shall we go up and possess the land?*" or *leave* it to be subdued and held by these hostile influences.

In view of this state of the case, the importance of your Board is strongly seen. Shall we send the tide of salvation over this whole surface? Shall we thus save the unevangelized millions of the West, and thus save our country, and thus send down to the latest day the streams of healthful influence to which we could safely commit our posterity? The answer, under God, must be given by your Board.

We rejoice to report in this field a decided increase of favor to your enterprise. This has been shown by the earnest co-operation of some brethren, and the large liberality of individuals and churches, who, "out of their poverty and distresses, have abounded in their liberality." This is shown by an increase of contributions over the amount received on the same field last year, though "the pressure" of any other year was not

a tithe of what has been suffered the present. The measure of earthly loss was full before; this year it has overflowed, until banks and individuals have tasted deeply the unmingled bitterness. But though it is a matter of gratitude that our Board has been to such an extent sustained, despite these distresses, yet the fact should not be withheld, that sufficient means *could not be obtained* to pay the pittance promised to our missionary brethren severally; and in consequence some of them have suffered bitterly in their families. Example: one brother writes to me that a note against him had been placed in the hands of the officer for collection; another, that he expected a warrant upon his furniture to satisfy his rent; and a third, that his character was suffering because he could not pay his little dues; and *all* because we could not raise the means which the Board had promised them.

But amidst these trials a greater work has been accomplished this year than in any previous one. We have over one hundred missionaries in the bounds of this agency, twenty-four of whom I have been permitted to aid in locating during the year. These men have been laborious and self-denying, and their efforts have shared in the large blessings of God. Many revivals have occurred

in connection with their labors. "The solitary place has been glad for them," and "the wilderness has blossomed" at their approach.

Rev. W. W. Robertson has continued his labors as agent and evangelist in Missouri and Illinois during most of the year; and though these labors have not resulted in any increase of funds to our treasury, yet they have been highly acceptable and useful among the churches of that region, where he was instrumental in adding to their communion one hundred and thirty in a single month.

In the year now closed, the urgent necessities of this agency have called for more sacrifices, in *all* respects, than in any previous year. In half of the year, in which an account was kept, I was home only four weeks in the time, and my absence has been about five-sixths of the time for the whole year. My labors have been too intense for my health, and for the last few months my system has been sinking; I find it impossible therefore to keep them forward in the same measure. I have been enabled to bring the claims of the Board before one hundred and eighty-five churches, located long distances from each other —have preached about two hundred discourses — have labored in six blessed revivals — have

attended ten communion seasons and eleven meetings of church judicatories—have traveled seven thousand five hundred miles, and secured to the Board in the time, over eight thousand dollars.

Thanks to God for the good done, and may he enable us to do much more in every year to come.

Sincerely, your brother,

SYLVESTER SCOVEL.

On one of the covers of the Report of the Board of Missions for 1842, found among Dr. Scovel's papers, is pasted an engraving nearly as large as the side of the page, representing Boaz and Ruth. The latter is exhibiting to Boaz a bunch of gleanings which she had gleaned after his reapers; and underneath are the words "Thus said Boaz to Ruth, Go not to glean in another field." We notice this circumstance because it illustrates Dr. Scovel's devotedness to that particular department of labor in which he was engaged. The cause of Domestic Missions was with him the "*cause*," which, above all others, engrossed his thoughts, and enlisted his warmest interest. He was not indeed so exclusive as to neglect or depreciate other objects. He rejoiced in the success of all the Boards of the Church, and of all other benevolent enterprises by whom-

soever conducted, provided they were managed wisely and scripturally; and he contributed of his substance in order to encourage and promote them. Still, it was quite apparent that he gave a decided preference to the cause of Domestic Missions, and that he felt a stronger interest in the Valley of the Mississippi than in any other field. This, doubtless, arose chiefly from his vocation. Whatever he undertook to do, he engaged in with all his might. Some have objected to our employing agents on this very ground. Each agent, it is alleged, magnifies his own particular work, to the injury of other departments of no less importance than theirs. There would be force in this objection, provided our churches were so crippled by the pressure of one cause as to be unable to give to others. But the truth is, that with the strongest representations which can be made by each, those who give are not rendered poor, and the amount contributed falls far short of meeting the wants of either department, much less the necessities of a perishing world. Though every agent should say as he passes along, "Go not to glean in another field," and should so interest those whom he might address, as to call forth as large donations to each particular object as is now contributed to all, this direction of Boaz

would then be verified in a different sense from that for which we have used it, and more in accordance with its original import, viz: that they need go nowhere else for their reward, besides that which flows from contributing to each and to all according to the extent of their ability. The field of Boaz will furnish abundant gleanings for the supply of their necessities and the promotion of their comfort.

His next report, (which was the seventh,) exhibits more than double the number of missionaries that were reported in the first, and another interesting fact reported is, that pastors and stated supplies had performed a large amount of missionary service, in which the Lord had blessed them in an unusual degree, making them the instruments of converting not less than eight hundred souls.

Louisville, May 9th, 1843.

My Dear Brother—This is the *seventh* Annual Report which I have been permitted to render from this field. Though I have been comparatively lost amidst the immense wastes I would aid the Board to supply, yet is it cheering to look back, and see what has been accomplished. At my commencement, very few of the churches in this field were in the habit of regular contribu-

tions to our Board. Now, that habit is general and regular. Then, in what was done, there was no system. Now, the whole bounds of each Synod expect to hear of Domestic Missions at a settled time in each year. Then, there was little spirit, and less co-operation here in this great work. Now, there is much of both. Then, with an abundant currency, collections were difficult. Now, in an unparalleled depression of finances, these collections nearly reach their usual amount. Then, we had fifty laborers on this field. Now, one hundred and ten.

This increase of missionaries cannot be appreciated without taking into account the large number of charges that every year become self-supporting, and so have disappeared from our lists. But, though they need no further aid, it should not be forgotten, they constitute a large part of the strength by which to aid those who are still feeble and dependent. They remember their helpless days, and show their gratitude to God and the Board by liberally aiding your noble enterprise.

The financial distress of the West has advanced upon us this year with rapid pace, until, in the business community, every face gathered blackness, and hope gave way to despair. This state

of things, I need scarcely say, added greatly to the embarrassments and sacrifices of your agent. It is not easy to warm a man's benevolence into action when he is under protest, and every mail bringing him accounts of additional losses. And yet against such discouragements have the labors of the last year been pushed forward, often with a heart sickened with the distresses of those to whom sympathy was extended, instead of any expectation of aid from them.

Just here, however, sprang up a rich encouragement. "Out of their deep poverty, some have abounded in their liberality." Some churches, as well as individuals, have advanced this year beyond all their former benefactions to your cause. It cost them sacrifice. But when the question was made, Shall the cause sink or be sustained at sacrifice? they nobly faced the test, and would "not serve the Lord with what cost them nothing."

Another great encouragement has been, the rising spirit of pastoral missions. No one who has attentively surveyed the unnumbered destitutions of this country, and then thought of our utter lack of men to supply them, has failed to be oppressed with the view. The prospect ahead is not less oppressive. At present rates, we *never*

shall have men adequate to a full supply. After all the Board *can* do, employing men willing and able to go, not more than *half* will be reached. To leave half these wastes, then, to hopeless heathenism and ruin, or extend to them missionary service of pastors, has been a question of thrilling interest, and has awakened an energy needing but to be employed to its uttermost, in order to bring joy and salvation to those that sit in darkness. This energy has been employed the last year by pastors and stated supplies, under the divine blessing, to the conversion of probably not less than eight hundred souls on this field; while the prompt adoption of this plan by all the Presbyteries, would doubtless realize much larger results by another year.

A manifestly deeper sentiment in favor of your enterprise comes every year to pervade our communion. It is expressed by our State and National Legislatures, and other intelligent individuals, and we hope soon to see it not only universal in this body, but operative in throwing a broad and blessed light over all the darkness of our horizon.

Rev. C. Sturdevant has labored three months of the year, as a coadjutor in Tennessee and Alabama, and has carried forward the work with energy and success.

In the year now closed, I have aided in locating thirty missionaries—have been absent from home about five-sixths of my time—have been enabled to bring the claims of the Board before one hundred and eighty churches—have preached about two hundred discourses—have labored in several cheering revivals—have attended nine communion seasons and eleven meetings of church judicatories—have traveled seven thousand six hundred miles, and secured to the Board in the time over seven thousand five hundred dollars.

But after all that has been done, our wastes are wider, more desolate, and nearer to be devoured by soul-destroying error, than ever before. What is done to save them, must be done quickly.

May the Lord of the harvest raise up and thrust forth the laborers; and his people, to this end, increase a hundred fold their prayers and efforts.

Most truly, your brother,

SYLVESTER SCOVEL.

The report for 1844 shows a constant increase of missionary spirit in the western churches—"the income for this year being fifteen hundred dollars in advance of any previous year." It

mentions also as "an encouragement not to be forgotten, the deep interest taken in this work by the ladies, in preparing and forwarding numerous boxes of clothing in aid of Western Missions." This work has been continued ever since, and has carried timely and substantial relief to many a needy and worthy family, who, but for the beneficence of these excellent sisters and mothers in Israel, would have suffered no little inconvenience, and in some cases, absolute distress. It is to be hoped that none of them will become weary in "well-doing." The following is his report for that year.

My Dear Brother—This *eighth* annual report from this field ought to express the deepest gratitude for the advance of the Kingdom here, and for the blessed instrumentality of the Board in reaching such a result. The year now closing has been distinguished by the formation of one Synod and several Presbyteries, composed, to a large extent, of our Missionaries, of whom there are near one hundred and fifty distributed in thirty-five Presbyteries, which cover a territory four times as large as the aggregate surface of England, Ireland and Scotland.

Towards the supply of this immense field, we

have more missionaries than in any previous year; and yet "what are these among so many?" The whole missionary force of the Board is insufficient to cover the wastes of the West alone, and thus keep the dragons from devouring it with soul-destroying error.

The financial distress of the West lay heavy upon us, for the first three quarters of the year. Then, collections to any adequate extent, were impossible. Vigorous means were plied, but with much discouragement, except in cases of some churches and individuals, who, even then, exhibited a noble liberality.

In the last quarter, the south wind blew—things grew soft, genial and kindly; carrying the income for this year full fifteen hundred dollars in advance of any previous year.

An encouragement not to be forgotten, is the deep interest taken in the work by the ladies, in preparing and forwarding numerous boxes of clothing in aid of Western Missions. This department of effort is new, but full of hope from the quarter from which it comes, and will always be a most efficient aid to the cause, where it does not materially diminish the money contributions of the churches. Let these pious helpers know that the actual wants of husbands, wives and

children, have been supplied by their bounty, and the Master has been clothed and comforted, in the person of his needy ministers and their families. May they be encouraged to do much for the coming year.

The plan for pastoral missions is a most important auxiliary to your noble enterprise; but for want of a thorough out-carrying of the plan by all the Presbyteries, the results reached, though highly gratifying, are not equal to those of the last year.

In the year now closed, I have aided in locating thirty-five missionaries; have been absent from home four-fifths of my time; have been enabled to bring the claims of the Board before two hundred and ten churches, widely sundered from each other; have preached about two hundred discourses; have labored in several joyous revivals; have attended fourteen communion seasons, and twelve meetings of church judicatories; have traveled seven thousand eight hundred miles, and secured to the Board in the time over nine thousand dollars.

In looking out upon the prospect of another year, the heart of benevolence sinks at a view of the disproportion between the demand and the probable supply of this field. Fifty additional

laborers would scarcely occupy the more prominent openings, and yet we cannot obtain that number. Ten thousand dollars additional means are urgently needed, and would carry light and gladness to many a dark mind, but we cannot even obtain the funds to meet promptly the wants of those already in the field. Shall it always be thus in a church, the nett income of whose members is more than five millions of dollars per annum? Shall the millions of children in this land that cannot read, still grope their way to judgment in the same darkness in which they are now enveloped? Will no kind hand be outstretched for their rescue? Will the saints pursue their gold, and leave them to perish? Shall our enemies mark and designate our land as their future possession, by the red lines with which they encircle the map of the West, and not awaken in us a struggle to hold this land sacred to liberty and religion?

Shall the oppressed poor of Ireland give more in "Peter's pence" every year, than the whole Presbyterian Church for the salvation of our country? The annual income of the Catholic Society at Lyons is near four millions of francs, having increased two hundred fold in the last twenty years, and this to aid in extending over

this country the influence of a despot. Shall the income of your Board remain stationary in such circumstances? Shall we fold our hands when the enemy comes in like a flood? Let every Christian meditate on these facts until his purpose is fixed, and his heart enlarged towards the work of saving his country by means of that glorious gospel committed to his trust.

Most truly, your brother,

SYLVESTER SCOVEL.

In his next report he alludes again to the subject of clothing for missionaries, a depot for which had been established at New Albany, Ia. "Had the ladies," says he, "who contributed this clothing, seen the supply of naked wants as I have seen, it would fill their hearts and eyes with joy, that they had thus been permitted to clothe and comfort the Saviour in the persons of these his beloved and needy servants." But we will let the report speak for itself.

Louisville, May 8th, 1845.

My Dear Brother—This *ninth* annual report which I have been permitted to render from this field, ought to be instead of an Ebenezer, on which to inscribe the memorials of divine good-

ness to the agent, and especially to the cause he advocates. In addition to five hundred thousand square miles, the former dimensions of this field, we ought now to take in Texas and Oregon, to the latter of which the first Presbyterian preacher has already gone.

Over this immense surface, more excellent laborers have been distributed this year than in any previous one, and in this we rejoice; still a multitude of cries for help could not be responded to for want of men; for the same reason, many portions of this great surface have been stolen from us this very year by soul-destroying errorists, by whose efforts society is poisoned at its very fountains, and whose pestilential breath reaches the unpractised ears and unhackneyed hearts of the children and youth. Under this blighting influence, the laurels of our country are fading, and the church looks out upon "fields white for the harvest," daily transformed into mildew and death.

In the first half of the year now closed, the political excitement, which, like a tornado, swept over the land, rendered appropriate collections not only difficult, but impossible. In the last half, the churches have responded to the calls of the Board with a noble liberality, and shown, both

in *word* and *deed*, their vast increase of interest in Western missions: accordingly, the Treasurer's Report will show an advance beyond the receipts of any former year.

The Rev. J. C. Eastman has performed a most acceptable service for nearly four months of the year, as an assistant on this field.

The plan for pastoral missions has accomplished much for the Master, but needs more perfect system in each Presbytery, to reach its greatest results. Such a system, animated by the Divine Spirit, would achieve wonders towards a world's conversion.

A permanent depot has been opened next door to my dwelling in New Albany, for the reception and disbursement of missionary clothing. From that place, we have sent out this year about twice the amount of last year, and that for supply of *pressing* wants of missionary families on the frontiers. Had the ladies who contributed this clothing seen the supply of these naked wants as I have seen, it would fill their hearts and eyes with joy, that they had thus been permitted to clothe and comfort the Saviour in the person of these his beloved, but needy servants. What congregation will not send us a box during the coming year?

In the past year, I have aided in locating thirty-eight missionaries; have been absent from home over three-fourths of my time; have been enabled to bring the claims of the Board before two hundred and twenty churches, widely scattered over the West; have preached about two hundred discourses; have aided in securing parsonages to feeble charges; have attended sixteen communion seasons, and thirteen meetings of church judicatories; have traveled over eight thousand miles, and have secured to the Board in the time near ten thousand dollars.

In conclusion, I am compelled to say that dangers are thickening around our western land. Not only is every destructive error abroad and *rampant*, but Catholicity comes in with giant stride. Their means are lavished upon us at the rate of some four hundred thousand per annum, while we raise a *pittance* to support sound labors. Their officials and others are sent in upon us innumerably, ready for any privation to advance their superstition, while many holding the saving truth are shrinking from the West, for fear of privation and hardship. They already hold the balance of power in some of our States, are pushing their advantage, possessing our wastes, and thus carrying out their settled plan to gain the ascen-

dency in the West, and so unite their interests in Canada, with those in South America and Mexico. To ward off these dangers, what shall be done? We want hosts of men "full of faith and the Holy Ghost," with the boldness of Luther, the mildness of John, and the self-denial of Schwartz, to occupy the length and breadth of the land. God give us such men, and then with his blessing we are safe.

Most truly, your brother,

SYLVESTER SCOVEL.

At the meeting of the General Assembly of 1845, an Executive Committee was appointed at Louisville, Kentucky, to conduct the operations of the Board in the West. After this, Dr. Scovel's reports do not appear in the annual reports of the Board. The reports from this field were made by the Committee. He continued his agency under their direction, and with the same success as before, till Nov. 1846; when, having been previously invited to the Presidency of Hanover College, he resigned his agency, and entered on a new sphere of labor.

In closing this part of his life, justice requires us to say, that besides the fervent zeal and untiring energy which he manifested from first to last

in the prosecution of his important work, he devoted to it not only time and labor, but money; generously remitting three hundred dollars of the salary allowed him by the Board. In more instances, doubtless, than will be known till the judgment day, and in some which are known, he relieved the families of needy missionaries from his own private resources, and he contributed directly and largely to the funds of the Board and other benevolent objects. By a reference to the reports of the Board for 1846 and 1847, it will be seen that himself, and wife, and nine children were honorary members of the Board, requiring a contribution of fifty dollars for each; and two other friends and relatives of his are also reported as honorary members, in all thirteen; all of whom were constituted such by his liberality. He acted sacredly on the principle of preserving entire his wife's estate; but as she and their children were well provided for in case of his decease, he felt at liberty, after supporting his family, to bestow his entire income upon objects of charity. A part he gave for the relief of the poor, as the providence of God placed them in his way; another portion he bestowed on different public objects connected with the good of society, and especially such as were designed to advance Christ's

kingdom; and as large a sum perhaps as he gave to all others put together, he appropriated to that "cause" which lay nearest his heart, viz: Domestic Missions.* When remonstrated with, that he restricted his family expenses more than he ought, in order to enable him to give, he replied, "O, the cause of our Redeemer, which is suffering for the want of more sacrifice and self-denial among its professors! O, the selfishness of the human heart! People are not willing to give when it involves them in sacrifice. It is the crying sin of the church. Those principles (said he) which he preached in the pulpit, he was resolved upon practising in his family." According to our judgment, his conduct in this particular can be easily vindicated by a reference to the Word of God. It met the approbation, as we believe, of our Divine Redeemer, and we cannot doubt that when Christians are thoroughly instructed on this subject, and especially when they are fully imbued with the spirit of Christ, it will be approved and commended by all good men.

* NOTE: — He gave at one time $100 to New Albany Theological Seminary; at another, $100 to the Board of Education; and again $100 to the Board of Foreign Missions; also smaller sums to various other objects, besides sending annually for seven years, $150, and sometimes more, for the support of his aged mother — an example of filial piety worthy of imitation. To the Board of Domestic Missions he gave, during the last four years of his agency, $300 per annum to support a missionary.

CHAPTER IV.

HIS PRESIDENCY OF HANOVER COLLEGE.

In the fall of 1846, Dr. Scovel was elected President of Hanover college, in the state of Indiana; he having, a short time previous, received the honorary degree of Doctor of Divinity from the same institution. In extending to him this invitation, the trustees, as we have reason to believe, were influenced by several considerations. First of all he was regarded by them as qualified for the post, in a literary point of view—though he had devoted but little time to study for ten years previous. His early scholarship was known to have been good; he had acquired a large amount of general information by traveling and the perusal of books and periodicals; and he was fond of scientific and literary pursuits. His very sensible inaugural address, which was delivered on the following March, and the manner in which he discharged his official duties during the short period which he was permitted to live, show that he was competent for this responsible trust.

INAUGURAL ADDRESS.

THE WEST AND WESTERN INSTITUTIONS.

To restore our race to their original moral rights, is the great object of revelation, law, and education. Revelation finds man in the distance from his Creator; redemption proposes to bring him near; divine laws are so many safe-guards of his moral interests, and so many guides to lead him in the right way; while education developes his powers and tends to place him erect in all his relations, both human and divine. It is education which comes within the range of human possibilities, and it is this, by which the barbarian rises by slow degrees to the rank of civilization. "When we contrast the ignorance, rudeness, and helplessness of the savage, with the knowledge, refinement, and resources of civilized man, the difference between them appears so wide, that they can hardly be regarded as of the same species. Yet compare the infant of the savage with that of the philosopher and you will find them in all respects the same. The same high capacious powers of mind lie folded up in both; and in both, the organs of sensation adapted to these powers are exactly similar. All

the difference, which is afterwards to distinguish them, depends upon their education. While the mind of the savage, left entirely neglected, will scarcely raise him above the level of the animals around him, insensible to all the wonders of creation, and shut out from all the treasures of nature, the more fortunate member of enlightened society, whose capacities shall be evolved by a proper education, will comprehend within the ample range of his intelligence the universe of God.

The untutored barbarian, like the beasts which he hunts for subsistence, or from which he dreads destruction, acts merely under the guidance of instinct, or from the impulse of appetite, passion, or feeling. A stranger to control, he acknowledges no law but his own will. Not disciplined to subordination, or trained to reflect on the relations of society, and the duties which arise out of these relations, he submits to no superior, but the leader whom he chooses to conduct him to the gratification of his private or national animosities; and his wildest desires are indulged without the slightest regard to any future consequence, or to any feelings or interests but his own. His enjoyments, therefore, are entirely selfish, and spring from the gratification of the

most ferocious passions or the most groveling appetites. His devotion is a feeling of terror; and the whole system of his superstition is a fabric reared by his vices, which it serves to fortify and confirm. He may hope for immortality; but the scenes which he pictures to himself beyond the limits of time, derive all their coloring from his own dark imagination; and the expectation of a heaven of insulting triumph over vanquished foes, only inflames to greater violence the malignant passions which rankle in his breast.

Can a nature thus selfish, thus fiend-like, be transformed by any culture into the likeness of man as we contemplate him in the more enlightened and happy regions of the world? Are the benevolent schemes which embrace in their object the happiness of millions, conceived by minds akin to those, whose ingenuity was never exercised but in places of murder and devastation?

Yes! these natures opposite as they appear, are formed originally after the same image. It is to education alone, which, raising him above the degrading dominion of sense, teaches him to respect the voice of reason, and to follow her as the guide of his conduct. It is education which reminds him of the necessity of subordination in regular communities; and which, convincing

him how much the happiness of the individual is promoted and secured by submission to government and laws, expands even his selfish feelings into kindness and patriotism. It is education, which, leading him to reflect on the ties that unite him with friends, with kindred, and with the great family of mankind, makes his bosom glow with social tenderness, confirms the emotions of sympathy into habitual benevolence, imparts to him the noble delight of rejoicing with those who rejoice, and the melancholy pleasure of weeping with those that weep; in a word, which renders his self love only a modification of generosity, and enables him to gather his purest bliss, from seeing others blest.

If this is the natural effect of educating even the mind shrouded in the greatest darkness, what are the institutions needed for this noble work in the age and country in which we dwell? There are three stages of society passed in the settlement of a new country: the first, in which the highest effort of political economy is to supply the commonest necessities of the pioneer families: the second, in which the system of internal exchange commences, and the substantial conveniences of life are reached: the third, in which our cities and villages are reared; the

farmer leaves his rude cabin for the stately dwelling, and surrounds himself with the comforts and some of the luxuries of life. In the first and second stages, every energy is strung for purposes other than mental advancement; and the height of literary attainment is usually from the speller conned by the cabin fire. We are just approaching the *third* stage, and to it, only portions of our country have yet attained. The childhood of the West is passed, only so far as to reach the period of vigorous youth. Every thing is yet to be done—principles are to be settled—plans digested—connections formed—business entered upon—and the whole future character assumed, while as yet the great traits of it exist but in the germ. This youth is however a giant, tractable and generous under wise tuition, but under ill-training and discipline, capable of raising worse storms in his dominions, than ever issued from the mountain smitten by the king of storms.

According to M. Guizot, there are two great essentials of civilization; *social progress, and individual progress.* Of the former, our country gives no doubtful indications, in subdued forests and prairies, in the buzz and rattle of our machinery, the flocks and herds, and varied indus-

try of our States, the cotton fields and sugar plantations of the South, the golden eared and wide waving harvest of our own State, "the network of rail-ways threading our vallies and climbing our mountains, the whistle of our steamers ascending every river, our mercantile shipping converting our ports into mimic forests, and penetrating with the products of our industry almost every harbor on the globe,—all bear testimony to our *social* progress; a testimony visible to the world, and too conspicuous to be denied."

Of the other essential of civilization, the *individual* progress, or the development of the individual man, we cannot speak so confidently. Something has been done in the present age in laying foundations. Indeed it is an age of foundations, some of which, placed by wise master builders, are well sustaining the superstructures now rising upon them in beauty and fair proportions; others no doubt will disappoint the fond expectations of their proprietors. But the *abiding* foundation must be laid, and speedily too, for sustaining such appliances as will secure mental development, and that to the *masses* of the 9,000,000 population in this broad valley: a population made up of the restless, the daring,

and the enterprising of almost every kindred, tribe, tongue, and people, homogeneous in nothing, and to be melted together only by the sameness of the powerful means employed alike upon all. Without this, you might make every acre a garden, every village a Lowell, and every port a mart of boundless commerce, and yet never secure the happiness of society; that happiness depends upon the harmonious combination of the two great essentials of civilization.

In this state of our country, the question returns, what are the needful institutions for the great work before us? Manifestly those adapted to earlier and later periods of life, and to the education of the whole man, physical, moral, and intellectual. As appropriate means to accomplish this, we enumerate Common Schools, Parochial Schools, Academies, (male and female,) Colleges, and Professional Seminaries.

The excellence of the Common School system is the hope of carrying its benefits to all classes of society; but the system is too new and feeble to thrust out the warmth and the life from the center to the extremities, in any of our States. An immeasurable additional force would be given to that system, by an able General Superintendent, aided, if possible, by a zealous County Su-

perintendent, acting in concert with him in every County. No work can be well done, but by some one whose especial calling it is to do it. This truth is so sanctioned by the common principle of division of labor, as seen in every orderly community, that it needs no other enforcement.

The Secretary of State, in Ohio, formerly Professor in this institution, states in his last report to the Legislature, that "there are not less than 40,000 of their citizens, over 20 years of age, who can neither read nor write, and that there are nearly 150,000 under that age, and within the limits of the provision of the law, entirely illiterate." The Secretary well remarks upon these facts,—"were there as many thousands in the midst of us, who, through poverty or imbecility, should pass their lives without any improvement in their vital powers; who should, in the language of Scripture, 'have eyes, but see not; ears, but hear not;' their senses all torpid, their limbs nerveless and incapable of muscular movement, all but lifeless, and yet alive, what should we think of such existence, of such being? And yet that which in debasement surpasses even our imagination, if done to the body, is done by individuals and the community, and permitted to be done by civilized governments, by ourselves, under the

full blaze of Christianity, to the immortal mind, to those lofty capacities which, in their nature and destiny, as far exceed the physical powers as mind excels matter—spirit, clay—heaven, earth." At the last census in Indiana and Illinois, a still greater proportion was entirely illiterate. These facts and declarations are, at least, as fearfully true of the other and newer Western States. There are more than 2,000,000 of children without schools, in the West.

Do we need Parochial Schools? They are, in this country, so nearly an untried experiment, it may be well to enquire, what is a Parochial School? It is a school for each parish or congregation, sustained by the congregation, placed under the direction of the pastor and principal members, who select the teachers, aid them in their work, especially in bringing a strong religious influence to bear upon the school, thus mingling the cup of knowledge with the cup of salvation continually. But will not these schools clash with the common school system? Not at all. They should be a grade intermediate between the common school and the academy, and while the former is at every man's door, it can be enjoyed until such advancement is made as to prepare the pupils for the best profit at the Pa-

rochial School. These schools have not only been fully tested in Scotland, but have been in large part her salvation. They are a part of that complete system of national education presented to the General Assembly by Knox and his fellow laborers in 1560, of the working of which system it was affirmed more than two hundred years after its establishment, that it had made them a nation of philosophers, heralds of liberty to all that kingdom, a profoundly religious people, and that not one of the pupils of those schools had been arraigned before the tribunals of the country charged with any crime. Other denominations in this country have done something in this department, perhaps more than Presbyterians, but the last General Assembly warmly recommended the system to all its churches, and it is my most ardent aspiration that every Synod, Presbytery, and Session in our connection may speedily adopt a system so calculated to make every wilderness a garden of God.

Largely to the same effect are well conducted academies. To the praise of this State be it said, it has made provision for an institution of this kind at every county seat. Few of these, however, have as yet become efficient aids to literature. We trust in the rising spirit of intelli-

gence and the fostering care of the Legislature to re-animate them, and thus make them accomplish their original design. Then, and not till then, will they compare with the preparatory departments in our Colleges, and the High Schools erected by individual enterprise, and which are certainly doing a noble work.

With these brief hints respecting the *three* classes of minor institutions, we now come to the *fourth*, beyond which we shall not detain you on the present occasion. Do we then need Colleges? First, do we need *Western* Colleges? Here is a surface of 1,200,000 square miles, over which must be thrown an intelligence so clear and strong, as not only to suffice for the millions now dwelling on that surface, but sufficient for the 20,000,000 that will occupy the same space in 1856; sufficient too for the 40,000,000 that will be here in 1866—an intelligence that will reach every cabin, and can be reflected from the Rocky Mountains to the Pacific, and to Mexico.

Can you do this without Western Colleges? We are now carrying forward an experiment, the essentials of the success of which are religion and intelligence. This experiment of free government in this country has reached the struggling Greek, the Pole, the Italian, and even the serf of

Russia, and waked the oppressed of all nations to look for a similar boon for themselves and their descendants. The hopes of the globe hang upon us, and a voice from the other side of the waters re-echoes, the hopes of the globe hang upon us. What an undying curse will then be upon us, if by ill-success in the experiment, we dash these hopes forever. We are in danger of this very ill-success. You perceive that Divine Providence is rolling its millions of souls into our borders, by which the whole responsibility of this experiment seems to be thrown upon our Western shores. In 19 years, according to the fact above stated, these 40,000,000 will be dwellers in this great valley; a population probably double the number that will then inhabit the Eastern slope of the country, a population therefore holding in hand the most fearful destiny ever held by mortals, touching the liberties of our race. Let the West erect herself and look at the charge! Is she ready for it? Can she be ready with so small means, for spreading intelligence among her present 9,000,000, and thus preparing them to act favorably upon the heart and mind of the next 9,000,000, and the next, and the next? Colleges are confessedly the fountains; from these must the Professional Seminaries and the Profes-

sions be supplied; from these must emanate supplies for the Academy, the Parochial School, and the Common School. If proof were wanted, you have but to observe the improved condition of common schools within a circle of fifty miles around any well ordered College.

As the redemption of the world draws near, it has been the fond hope of our best men on both sides of the waters, that this country would have a large share in the world's evangelization; that we should be permitted to carry the religion and language of this land to the ends of the earth. Favorable to this view is our civil and religious liberty, the thorough severance of Church and State, our freedom from the sustenance of a titled nobility on the one hand, and an overwhelming pauperism on the other; with abounding wealth and sanctified intellect, what could we *not* do in leading the conquests of Immanuel in all lands! If it be asked, can all this be done? The answer must come from between the Alleghenies and the Pacific. But precisely within this range is our danger. The East is settled; she has wrought out the problem of her safety by the patient operation of the most potent moral and intellectual means, and will accordingly be prepared for her part of the high destiny. On the other hand,

the West is a generation ahead of its educational means, flooded with a population ignorant of our religion and government, and chosen as the great battle ground for the Beast, where his forces are rallied for the last struggle for empire. If there be an earthly power to meet these dangers, breast these obstacles, and yet make our way to the high destiny indicated, it is our Colleges. From these must go forth the leaders of the host, to dissipate ignorance, to conquer error, to subdue and homologate the masses of society. We do then certainly need *Western* Colleges. And if so, they must be *sustained;* sustained by a noble public sentiment, such as will enable them to lift the standard of education, and sustained too by the people. They are the people's institutions; they meet the wants and promote the interests of the people, and the people therefore should uphold them, throw into their bosom the best of their sons, impart to them due portions of their wealth, and untiringly cast around them their cares and their sympathies.

But if we must have Western Colleges, they must be sustained by the generous *youth* of our country. Love of country is almost universal, but surely no country ever exercised this affection for so cogent reasons.

What would be *love* elsewhere, should be *enthusiasm* here. Your country is not only the home of the brave and the free, the home of your ancestors, but your own peculiar home. It is a land more fertile in soil, more beautiful in surface, more genial in climate, a land of more noble lakes, rivers, mountains, valleys, ravines and cascades, than the sun shines upon besides. It is a broad land, that will soon sway the destinies of the Union. Give then your mite of influence to the institutions of your own native West. The time is fully come, when in any profession, it is a treasure to you to have your birth and training here. Seek not then to expatriate yourselves for an education. Never reflect such dishonor upon the rising College or Seminary. Let not another household be built up on the downfall of your own. A thorough education in the West is a better and surer passport to success, in any profession or business here. This I say deliberately, after twenty years of the most careful observation. But if you were even to bear sacrifices to uphold the institutions of your own country; a heathen could say

"*Dulce et decorum est pro Patria mori,*"— (Hor.)

is not the less included in the greater, would you hesitate to endure the less, while *he* bared his bo-

som to the greater sacrifice? But is there sacrifice in a Western education? I believe our Colleges teach the ancient languages sufficiently thorough to improve the memory, to impart a mild discipline to the mind, to give a copious use of one's mother tongue, to polish style, and give a nice discrimination in the meaning of terms. Are these noble languages taught to any better purpose eastward? Here are Mathematics, to the aching of many a head, only to enable it to think strongly, and in a straight line. Can the exact sciences do any thing more there? Here is Natural Philosophy, teaching the action of bodies one upon another, as wholes, and Chemistry, that goes into particulars, and shows how these bodies act upon one another by particles, thus covering the whole ground: have they any bigger book of nature there? The West teaches the Astronomy of the whole heavens: have they any wider heavens there? Here we unfold that mental philosophy and ethics which acquaint a man with his powers and duties: can the great "*gnothi seauton*" be gathered better through other channels? No, gentlemen, it is the "*limæ labor*," and not the *place*, that is to shape you to greatness. But it is said that Eastern institutions are near two centuries older than ours, and therefore much

better. If their superior age is a good reason for draining the West of its youth, to be educated in their halls, it will ever be a good reason, for they will ever be near two centuries older than those reared on our soil. If this objection is valid for one student going East, it is valid for *all*, and the consequence will easily be perceived; either we shall forever have no Colleges here, or none but dwarfs. Will the clear-sighted parent, or the ardent youth of the West willingly contribute to such a result? But our institutions eastward have large libraries; yes, and by the help of God we will have larger ones here in a few years. But no Western College can suddenly grow to such dimensions. It cannot spring into being like Pallas from the head of Jupiter. It is a work of time, especially at the stage of society which we are now passing. Let every generous youth contribute his modicum to the general influence, and the work is done, and *when* done, is a work to cheer, and bless, and save our country, forever. That was a noble reply of Zeuxis, when asked why he took such endless pains with the last pencilings of his picture, "I paint for eternity." We are laying foundations for eternity, and every talented youth may do that now for his Alma Mater which will make an indelible impression upon

it, and through it upon coming ages, and so cause unborn millions to rise up and call him blessed.

Finally, do we need a Church College? A few hints are all we propose. If we trace the learning of any age, we shall trace it in close connection with the religion of that age and country. "The priests' lips keep knowledge." The last glimmerings of the dark ages went forth from the cloister and the monastery. In later times, the Scotch Church is a noble example.

The principle on which they set out was, "that we are under the same obligation to give a pious education to our children and adherents, that we are to afford them a pious ministry," and that to this end the church should select the teachers, try their qualifications, and control them. If it is absurd to place ourselves or others under an ungodly ministry, not less so is it to place them under impious teachers; for these are next in influence to the ministry. In pursuance of these views, at the head of those Parochial Schools in Scotland before alluded to, was a University, distinguished to this day for a union of religion and learning. There multitudes of the youth of that country were educated. The system of church education became so unalterably settled there,

that when some six hundred of their pastors, with their flocks, were compelled for principle's sake to leave the establishment, they, now the Free Church, in a few months after the disruption, endowed a College with $100,000. This they did, when they went out from their former homes, without a house and without a dollar, having churches and manses to build, and all their other foundations to lay at the same time. Here are Church Colleges tested for more than two centuries, and after that long experiment, such were the sacrifices with which the Free Church is ready to continue them. Comment on such a fact is unnecessary. Have not Presbyterians in this country a still greater need of such an institution? It is their high vocation of God in this form to educate. A vocation to *save* men is a calling to diffuse intelligence. The faith we cultivate requires light, and our hope of extending sound doctrine is in precise proportion to our labors in diffusing intelligence. The cast of mind most commonly met here is bold, enquiring and incredulous. To impress such mind, we come not with authority, nor with pomp and ceremonies, but with the simple power of truth. That truth, from the book of nature and the book of God, must, in blended colors, be thrown upon the

mass of mind, and especially upon those in the most plastic period of life.

But a Church College is required by the law of self-preservation. The relation of the Church to such a College is that of mutual support and dependence. The one cannot prosper without the other. It is probably wise that College education should be conducted denominationally. But whether wise or unwise, the question is settled that it is to be so done in the West. In a line of States, lying north-west of the Ohio River, and of which surface this point is near the center, there are twenty-five denominational Colleges, and of these one only is under control of the Presbyterian Church. In these various institutions is a body of talent and means sufficient to bear the palm in educating on this surface. As to ourselves, this practical question urges itself upon us—Shall we give our youth to other influences during their College course, or keep them under our own? However well the education might be conducted under other hands, still, if there be any thing in our "form of sound words" worth preserving or extending, any thing that has sanctified the martyrdom of thousands that have died for it, we must open our own halls and receive our sons to educational honors, impressed with the

signet of eternal truth. It is only thus we can be preserved from defections to Papists, Ritualists, and enthusiasts; only thus that those who "from their youth have known the Holy Scriptures," shall have this knowledge deepened into fixed principles; and only thus by the *daily* impression of Bible doctrine, can you rear the strong man ready for the great conflict with Anti-Christ, which is fast approaching. The silent preparation for this conflict is going on, on the part of the enemy. Five heavily endowed Colleges, and some fifteen or twenty institutions answering similar purposes, are already planted by the Papists in the line of States to which allusion was made. These are the flanking posts of the enemy, and diligently does he hold and strengthen them. Bye and bye the tocsin will sound, and the hosts will muster for the fatal struggle, and even till then some will scout the danger, and cry peace, peace; but it will be when their chains are forged, and when their clanking is heard on the breeze. Let the Church awake then, and care in time for the heritage God has given her.

To compass this self-preservation, this institution was founded. It is a Church College, and the only one possessed by our denomination in Ohio, Indiana, Illinois, and Missouri, amidst a

population of 4,000,000. It has been reared, therefore, we trust, to a high destiny, and notwithstanding the newness of the country, and past embarrassments from external causes, it will, we doubt not, steadily move on to that destiny. This we hope the rather, because it was founded in prayer, poverty, and tears, to educate the heart and mind for both worlds, and if it might be, to rear many who would spend and be spent in breaking the bread of life to the famishing in our wastes and among the millions on the other side of the world. To the accomplishment of these great ends, with a full view of the responsibilities involved, *I give myself this day.* I do it with no hope of success, except for the fervent sympathies, prayers and co-operation of the church; the efficient efforts of the Board of Trustees, and especially the co-labors of our brethren of the Faculty who have already borne the burden and heat of the day. We confide too in the talents, industry, and good conduct of those who are students, to sustain the honor of the institution, and to give to us, in their usefulness to the community and to the Kingdom of our God, the reward of our toil. But chiefly to God only wise, our covenant God, do we commit this institution, and our poor labors to build it up, rejoicing that the feeble are mighty in his strength."

In addition to his competency, as it respected literary attainments, he was extensively and favorably known as a Christian gentlemen, and would be able, by his influence, to increase very considerably the number of students. But especially, he was known to possess in an unusual degree financial talents, which qualified him preeminently for the collection and management of the college funds. Such a man was greatly needed, nay, was essential at that particular juncture, to the progress of the Institution. The college had experienced many disasters, and was just recovering from the most serious of all, viz: the surrender of its charter by the Board of Trustees, and the projected establishment of a university at Madison. Those concerned in this movement were wise and conscientious men, and acted, without doubt, from a sincere desire to advance the public good; but the Synod of Indiana refused to give it their sanction, and determined to prosecute the enterprise at Hanover. Dr. Scovel, with a respectable minority of the Synod, voted to sustain the trustees in their action, and to receive the Madison University under the care of the Synod. But, being overruled, he, and all those who had concurred with him in opinion, cheerfully acquiesced in the

decision of the majority, and have since assisted as cordially in the support of Hanover College as they had done before.

The Rev. J. F. Crowe, D. D., who had acted for some time very successfully in raising funds for the college, was obliged to suspend his agency by domestic affliction; not, however, until ten thousand dollars, or more, had been secured. Immediately after accepting the Presidency of the college, Dr. Scovel became its financial agent. During the first four or five months he secured as many thousand dollars; of which amount he subscribed six hundred dollars himself, in the form of scholarships, which was the plan adopted by the trustees for completing the endowment. At the time of his inauguration, which was some five months after his election, it was announced that the permanent fund amounted to fifteen thousand dollars, all of which had been secured within the brief space of three years, and about one-third of it by his own efforts. Since that time the endowment has steadily increased, until it has reached the respectable sum of forty thousand dollars. About one hundred and fifty students have been in attendance during the past year, some thirty or more of whom have recently experienced, as is hoped, a change of heart. Not

far from seventy were professors of religion before; making in all at this time more than one hundred, or over two-thirds of the whole; and of these, one half have in view the gospel ministry; while others, without having decided what profession they will pursue, are seriously considering the question of future duty.

Dr. Scovel took special interest in the spiritual welfare of the students. Very soon after his removal to Hanover the College was blest with a revival of religion, in which his own family shared largely; and during most of the time from that period till his death there was more or less seriousness among the students. Within a little over two years and a half, (which was the period of his presidency there,) there were forty or fifty hopeful conversions; and at the time of his last illness, several were anxious for their souls, and several rejoicing in Christ. To this state of things he contributed much — he and the other officers of the college co-operating with each other from week to week, by their prayers, in bible class instruction, and personal conversation with the students, to produce such a result. Many of them, it is believed, will bless God through eternity for his kind Providence in placing them in that Institution, be-

cause of his distinguishing grace in bringing them, while there, to embrace by faith the Lord Jesus Christ.

The estimate in which he was held, both as President of the college and in other respects, is truly expressed by Rev. W. W. Hill, the excellent editor of the Presbyterian Herald, a few days after his decease:

"In his death, the College, which was rapidly rising in public favor under his administration, has met with a severe stroke; and the church of which he was a minister has been deprived of one of her most untiring servants. Though not, in the common acceptation of the term, what the world would regard as a very learned or very great man, yet he was great in Napoleon Bonaparte's definition of greatness—a man that was able to do great things. To the most indomitable energy of character, he added an intense desire to serve the church and the age in which he lived, which found a vent in many ways overlooked by other minds. We have for several years past been intimately associated with him in various capacities, and we always found him busily engaged in executing or contriving some scheme for the good of the church or the country. To found and build up churches, schools,

seminaries, and colleges, in this great valley of the West, may be said to have been the master-passion of his soul. It seemed to absorb his whole time and attention, sometimes, as his friends thought, to the neglect of his own personal interests. No labors were too exhausting, no sacrifices were too great, to deter him from undertaking any plan which appeared to him to be adapted to promote this one great object. For this he lived, for this he labored, and for it he prayed, and now he has gone to receive the reward from that Master who has assured us that he is not unfaithful to forget our work of patience and labor of love. We that remain may hear a voice coming to us from his tomb, saying, 'What thy hand findeth to do, do with all thy might; for there is no work nor device in the grave whither thou hasteneth.' May we serve our generation, according to our abilities, as faithfully as he has done, and when we are gathered to our fathers, rest with him in those mansions which the Master has gone before to prepare for those who serve him."

CHAPTER V.

HIS LAST ILLNESS, &C.

Dr. Scovel departed this life July 4, 1849, after an illness of thirty-six hours, with that fearful and unconquerable disease, the Cholera. He had been ill for several weeks previous of a different disease, but was nearly recovered from it, when the Cholera broke out at Hanover with such violence, that out of a population of four hundred, twenty fell victims to this disease, among whom were two students of the College, candidates for the gospel ministry, and Dr. Scovel, President of the Institution. When the cholera made its appearance in that place, in order to quiet the minds of the students he met them in the College Chapel, read the 91st Psalm, delivered an address, and offered a prayer. This was followed by a meeting of the faculty, and by numerous calls of the students at his residence preparatory to their leaving the place, which fatigued him so much as to compel him to retire to his bed, from which he never arose. Symptoms of cholera were soon visible; and though

the usual remedies were promptly employed, his physical nature, which was already enfeebled by disease, sunk under the attack, and in the brief period above mentioned, his spirit was released from its clay tenement. He died with that composure of mind and that confidence in the Redeemer which become a Christian.

Though he had occasionally complained for some years that he was wearing himself out by the multiplicity of his labors, that he was sinking under fatigue, &c., he had never been afflicted with any serious or protracted illness, with a single exception, after he entered the ministry, till the close of his life; and when he was taken away, he died as he *desired* to die—"with his harness on." The sickness to which we allude occurred while he was residing either at Lawrenceburg or Harrison. Concerning this a worthy correspondent, already quoted in this volume, remarks, "I saw him brought, by a severe attack of illness, to the brink of the grave. We gave him up. His wife and a few of the female friends were weeping around him, but he was calm and peaceful. He said to us, 'dont weep for me—all is well.' Then directing his remarks to his wife, he said, 'Your loss will be my eternal gain.' But his work was not done. He

was restored to health to labor awhile longer in his Master's vineyard."

His last illness was so brief, and attended with so much prostration of body, that little opportunity was afforded for conversation; but after he became sensible of his speedy departure, he expressed entire submission to the will of God, and a firm faith in the blood of Christ, through whose merits he expected to be saved. He exhibited no *ecstacies;* he uttered no *extraordinary* expressions of *triumphant* hope; but he manifested what is equally satisfactory, that serenity of spirit which was the fruit of God's love shed abroad in the heart — that willingness to die which arose from the evidence that he was about to depart and be with Christ. There was, in his case, no necessity of a death-bed scene, either on his own account or for the comfort of survivors. He was prepared to die long before. He so felt himself to be, and he was so regarded by all his Christian friends. He often alluded to death and the grave, to heaven and its joys, in his public discourses; and in such terms, and with such a countenance, as to show that he had, habitually, an assured, an abiding hope of eternal life. As we have not yet introduced a specimen of his sermons, this will be a suitable place

to insert a portion of a discourse which he preached several times, on the heavenly state. He did not write many sermons in full, but only outlines of sermons—sometimes copious, at others very brief. Those which he wrote with care, are very creditable productions; but it does not comport with our purpose in preparing this memoir to publish his discourses. The outline which we give may serve, however, as an example of his manner of sermonizing, though it is introduced more especially to illustrate the state of his mind not only during his last hours, but long before; and to lead the mind of the reader to a pious contemplation of that holy and happy world into which, we cannot doubt, he entered at death.

DISCOURSE.

"There shall in no wise enter into it anything that defileth."—Rev. xxi: 27, first clause.

The present state of man is encumbered with evils, natural and moral. Being a part of his sad birthright, they grow with his growth, and cleave to him in every condition, and at every stage of life. In vain does he attempt to thrust them from him by the power of philosophy, or flee from them, either by the pursuit of wealth

or the retirement of the cloister. Even Christianity itself only alleviates, but does not remove, the ills of life, so long as we remain in the present world. Who, that has felt the presence of the evils, has not longed for a better state? Who has not sighed for the habitation where the "wicked cease from troubling, and the weary are at rest?" Direct, then, your thoughts to this "bright reversion," while we consider,

I. The habitation of the blessed.

II. What shall *not* enter there, and

III. Who and what *shall* enter there.

I. Heaven is a habitation. We cannot, nor is it necessary to say what precise position in unlimited space may be occupied by heaven. The Scriptures represent it as being *above;* but the term *above* is relative, that being *below* to the Chinese which to us is above — showing that it is no certain circumscribed location, but simply an ethereal region altogether fitted for the residence of spiritual beings. It is, however, in condescension to our weakness, called a house—a mansion—a city. This last is the term applied to it in the context, and, as you have heard, all the treasures of oriental imagery are exhausted in describing its grandeur. Every touch in this description is a master effort — the flight of a

mind lifted up above itself by the inspiration of God. No wonder, then, that the annals of this kind of writing affords no parallel. The foundations of this heavenly city are garnished with precious stones. Its walls are Jasper. Its streets are pure gold. Its gates are pearls. Its watchmen are angels. The throne of God and the Lamb is in the midst of it. Out of this throne issues the river of life, on whose bank stands the tree of life, yielding twelve manner of fruits. No temple is there. No night overcasts its sky. No moon shines—no sun rises. The Lord God and the Lamb are the temple of this Divine residence—they are the sun which shines with the splendor of everlasting day.

Whose imagination has not often visited the earthly paradise given to man in innocence? Has not its cloudless sky, its life-breathing winds, its delicious fruits, its fragrant flowers, its verdant groves, its every element ministering to the bliss of man, often awakened your highest rapture? That name is used to describe the heavenly abode. Says the Saviour, "He that overcometh shall have part in the Paradise of God." But how infinitely superior is that heavenly habitation to the earthly paradise! The one, too, was temporary, the other is eternal. Present to

your view all conceivable forms of beauty; gather all that can gratify your taste from every corner of the universe; augment it by all that Omnipotence can add; then assure yourself that it is eternal; and you will form your best thought of the *beauty* of heaven. It is, moreover, *sublime* as well as beautiful. Its dimensions surpass all that can be conceived of in nature, whether it be the boundless landscape, the shoreless ocean, or the cloud-capt summit. The angel who measured it in the presence of John the divine, found it to contain 12,000 furlongs; and "the length, and the breadth, and the height of it are equal." And farther, the *glory* of the place conveys an idea of sublimity which exceeds all human description. The "*glory of God and the Lamb* doth enlighten it," and every inhabitant from the highest order of angels to the most humble believer, redeemed by the blood of Christ, enjoys an ecstatic view of that glory, and, also, reflects a portion of it in his own spotless character and perfect bliss. But the sublime of heaven befits not an earthly pen.

II. Consider what shall *not* enter this holy habitation. First of all, sin shall not be there—*sin*, that prolific cause whence proceeds every evil; *sin*, the abomination of God and the grief of his

people, shall never be there, not "anything that defileth." With sin shall also be stricken out the whole list of its consequences. No guilt, no pollution, no shame, can enter there. Faction and sedition distract not the armies of heaven. No discontent, no intrigue, no base compromise of principle, are there. There is no rebellion there to quell; no rod of oppression to be broken. The trumpet will have blown its final blast, the last shout of battle will have ceased, and "destructions have come to a perpetual end." Private, separate interests can never alienate those heavenly minds. Selfishness, that bane of social peace and social confidence, cannot exist in sight of yonder throne. Its iron grasp is broken, and its icy coldness melted. No narrowness can contract, no coldness can chill those affections that center so warmly upon the Eternal Source of love.

By consequence, also, no natural evils can be carried there. Pestilence walketh not there in darkness, nor does haggard famine stalk abroad. There earthquakes swallow not, and the tornado sweeps not away the holy tenants above. There is no sea to drown and no fire to burn them. Death will not there invade the generations of men, nor gather into its group the congregations

of disease. He will collect no more the pallid features, the crippled forms—the fathers and the children—into his dark receptacles; nor can he send blasting and mildew over the prospects just opening to the vision of youth. "There is no more death."

Evils will not exist there, arising from the temptations of satan, and the persecutions of wicked men. The adversary of souls, who goes about as a roaring lion seeking whom he may devour, cannot venture there. Of course, his artful wiles, his cunning and deceit, his plans to cool your zeal and turn your feet astray from the narrow path, will not disturb you in that world. Though still the prince of darkness, he will be shorn of his power to hurt God's people, and be led captive to his chains, by the triumphant Redeemer. In like manner, the malice of wicked men will have spent its force, and can never reach you there. Neither the persecutions they bring, nor the pains they inflict, will be experienced on those heavenly hills.

Evils, which now exist *within* us and often disturb our peace, will, also, be unknown, Thither remorse cannot follow you, nor fear of aught that is evil. No hatred, envy, lust, pride, evil concupiscence, unhallowed desire, covetousness, avarice.

No worship of the creature more than the Creator; no ungrateful thought, no chagrin of disappointment, nor the sorrow of purposes unattained, and resolutions unperformed. You will doubt no more, you will despond no more. No brow of care, no aching heart, no overflowing eye, no grief, or bereavement, will ever be seen or felt in that blessed state. There will be no indolence there to paralize the energy or retard the progress of the immortal spirit in its upward flight towards the adorable Source of all good. Fellow christians, how transporting the thought of possessing, ere long, such a dwelling place as this!

III. Consider *who* and *what* shall enter this holy habitation.

With regard to the *persons*, the *redeemed* will enter there. The church, the betrothed of Christ, after a life of faithfulness on earth, will be received by him into the marriage supper of the Lamb, and be joined to him in a glorious and everlasting union. In obedience to the call, "Lift up your heads, ye gates, and be ye lifted up ye everlasting doors, and the king of glory shall come in," the Prince of Peace will proceed with his numerous retinue to take possession of the heavenly temple, and they shall go no more out forever.

As to *what* shall enter there, it will consist of every element that is essential to complete the bliss of God's people.

1. Perfection both of body and soul. There will be no dullness of your spiritual apprehensions; nothing to obscure your immortal vision. Your reason will be perfect, your imagination cloudless, your understanding illumined with a flood of light, your whole soul pure and spotless, ... your body raised incorruptible and glorious.

2. A fit employment. Praise, study of God and his works.

3. A fulness of joy. "The redeemed shall come to Zion with songs and everlasting joy upon their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away."

4. A likeness to Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Then will be fulfilled that prayer of the Saviour, "The glory which thou hast given me I have given them, that they may be one, even as we are one." "I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory which thou hast given

me." In accordance with this prayer the redeemed will behold his glory as with open face, and "be changed into his image from glory to glory."

Humble Christian! a few more seasons of prayer, a few more Sabbaths, and a few more communions past, and you shall commune with the spirits of the just made perfect. Your last pang felt, and your last enemy conquered, you will mingle with the heavenly retinue, and sit with them at yonder board of eternal love. There all is grandeur and beauty to the eye, harmony to the ear, and rapture to the heart.

> "Lift up your heads, ye saints, on high,
> And *sing*, for your redemption's nigh."

The third head of this discourse is only a brief outline, which, in this respect, is similar to a majority of his written sermons. In preaching them he was accustomed to read as far as he had written, and to close with extemporaneous remarks. One of his hearers, who had heard him preach the discourse here given, observed that he closed it with unusual interest and animation. May all who read it be so happy as to reach that blissful state.

After Dr. Scovel's decease, his bereaved widow

received letters of condolence from ministers and other friends; editors of newspapers and correspondents, in announcing his death, paid a respectful tribute to his memory, and two or more ecclesiastical bodies adopted resolutions expressing their high estimation of his worth. The following is a Minute of the Synod of Indiana at their sessions in Indianapolis, Sept. 1849.

"The Rev. Sylvester Scovel, D. D., President of Hanover College, departed this life at his residence in Hanover, on the 4th day of July, A. D. 1849, aged 53 years.

"He had been engaged in the work of the gospel ministry for about twenty-five years, and for the last six years of his life had been a member of this Synod.

"Our departed brother was distinguished for the indomitable energy of his character, the uniform and consistent piety of his life, his love for souls, his devotion to the interests of the church, and his zeal for the glory of Christ. In a word, whatsoever things were true, and honest, and just, and pure, and lovely, and of good report, it was his aim to promote.

"As a man, he was eminently kind, amiable and courteous; as a Christian, he was consistent and

devoted; as a minister of the Lord Jesus Christ, he was faithful.

"He was a successful pastor, an untiring and efficient agent, (in which capacity he labored ten years under the direction of the General Assembly's Board of Missions, as the general agent for the West,) and as the President of Hanover College, his labors were attended with their wonted success. He possessed many traits of character worthy of imitation, and we feel that in his death this Synod has sustained an irreparable loss, and the church of Christ has been bereft of one of its most faithful laborers. Yet in the dispensation that has removed him from us, we would recognize the hand of a wise and holy Providence, and bow with uncomplaining submission to it. We would bless the rod and him that has appointed it. We rejoice in the hope that having served God faithfully in his day, he has now been taken to his reward in heaven.

"This Synod would express their gratitude to God that his efficient labors were continued for so long a time to the church, and they would be reminded by his sudden departure, that the time is short. Whatsoever, therefore, our hands find to do, we should do it with our might.

"This Synod would also express their condo-

lence with the bereaved family of our departed brother, and pray that God would be a husband to the widow and a father to the fatherless children.

"It was ordered that a copy of this Minute be furnished by the Stated Clerk of Synod, and forwarded to the family of our deceased and lamented brother.

"A true copy, by order of Synod.—Attest:
DAVID MONTFORT, *Stated Clerk.*"

Of the published newspaper articles, we insert only a single one, from the pen of Prof. A. C. Knox, of Hanover, an inmate of Dr. Scovel's family at the time of his decease.

REV. SYLVESTER SCOVEL, D. D.

A righteous man hath fallen! One whose life
Was *all* a burning light — his death an hour
Of peaceful rest. But yesterday, I looked
Upon that noble form — unmoved and calm
Amid the dashing waves of life — and what
A picture there I imaged — full of hope
And coming usefulness. 'Twas but a dream,
That shed upon the leaves of coming time
The brightness of the past. The image formed,
As quickly fled — the soul had found in Heaven
A home.

What manly grace, what dignity,
In every movement shone. Oh, how unlike
The studied arts that hide mere emptiness;

The *tricks* of naked self to shield her own
Deformity, and win an hour's applause!
The tearful eye, so eloquent in love
And kindness, spoke the tender and true
Of heart; 'twas gushing tenderness, that oft,
When sorrow wept, would *bleed*, and pour the tear
Of sympathy.

For moral worth beloved,
In goodness great, in wisdom unsurpassed —
That pure and heavenly wisdom from above —
A friend to *man* he lived; a sacrifice
To noblest deeds of love he fell, as falls
The Christian soldier, with his armor on,
All burnished for the fight. Just like a star
Of night, behind the sleeping wave of some
Unruffled lake, he calmly sunk to rest —
No cloud bedimmed the sky; no lowering storm
Hung o'er his setting sun.

Awhile I stood
Upon the mournful strand, and witnessed there
Those loved ones gathered round; while on the cheek
Of infancy and laughing youth, I saw
The tear of withered hope. Aye, see that heart —
That mother's widowed *bleeding heart* — in all
The agony of crushed affection — how
It pours itself in prayer! Be still, my soul,
And leave her there with God. The bitter cup
A moment quaffed, is filled with Him in whom
All fulness dwells. The maddened ocean sleeps,
For Mercy sweetly whispers from the skies,
"Be still, ye troubled waves." She calmly rose
And kissed a last farewell to earthly hope,
To seek in God her joy.

I watched him there
Upon the cold and sullen wave, both long

And mournfully, till Jesus now within
That bark I saw, in all his loveliness.
So cheeringly he looked the while, and shed
Amid the gloom such light, such smiles of hope
And joy upon the clouds that floated there
He threw, that Death's dark stream, and even *Death*
Itself seemed almost beautiful. When lo!
From out the murky clouds a sudden blaze
Of light, and love, and glory burst — the rays
Of all the suns of heaven blended there —
Too bright, too pure for flesh. 'Twas heaven's love;
Eternal, deep, exhaustless *love*, that flows
From off the throne — for God himself is love.
Can this be death? From earth to heaven?
'T is thus the Christian dies; while angels waft
His ransomed spirit "where the wicked cease
From troubling, and the weary are at rest."

The following communication from Professor M. Sturgus, has been furnished by request, expressly for this Memoir.

Hanover College, Feb. 19, 1851.

DEAR BROTHER,—I feel entirely inadequate to give a proper estimate of Dr. Scovel's character and services here, for your book. The following hints are at your service, and you can condense or extract at your pleasure.

When he joined us, upwards of ten thousand dollars had been raised by Dr. Crowe towards an endowment, and we had about seventy students.

But Dr. C. was providentially prevented from farther prosecution of the endowment, and the institution was suffering greatly, too, for want of a head. Its religious condition was very discouraging; but eight or ten professors of religion in all, and a very cold and lifeless state of feeling pervading the church. At the time of his death, how changed! The number of students had doubled, nearly half of whom were church members, and the endowment fund had been increased to thirty thousand dollars, besides a considerable fund for contingent expenses, and a library worth fifteen hundred dollars, all in the brief space of two and a half years. The difficulties to be encountered were innumerable. The institution had been broken down by a succession of disasters, ending in the surrender of its charter. Whilst a few clung to it with affection, the community at large, from whom students and money were to be drawn, regarded it with distrust. To remove prejudices, diffuse correct information, to establish confidence, and accomplish such results in so brief a period, demanded an energy, tact, and perseverance, a talent for business, a knowledge of the country and of the Presbyterian Church, East and West, and a reputation for sagacity and success, which, perhaps, were united in no other man in the West.

The untiring energy and entire self-devotion with which Dr. Scovel gave himself to this work, as to every thing he undertook, are known to all with whom he was associated; better known to none than yourself. His every thought seemed to be given to the College with a zeal and singleness of heart which his colleagues can never forget, and the amount of business which he could accomplish, apparently without effort, was truly astonishing—"like a star, unhasting and unresting," would well describe his whole career at this place. And he was as disinterested as he was diligent. I heard an incident from John L. Scott, Esq., which is so characteristic, and so honorable to his memory, that I think it should find a place in his biography. He was in the habit of placing any permanent fund he might have on hand with ——— & Co., until an investment offered. In this way he had $1,100 of College funds, and $1,000 of his own in their hands when they so unexpectedly failed. Dr. S. was exceedingly concerned about the loss to the College, made several trips to Cincinnati, and held many anxious conferences with Mr. Scott, the assignee, proposing various schemes to save the College interests, but never once adverting to his own loss. When Mr. Scott reminded him of this, and

expressed his surprise respecting *that*, when so eager about the other, "Ah," said he, "that is my money—I can do what I please with that—but this money belongs to the College, and it must be made up."

His unvarying and delightful kindness and courtesy were equally observable. In his intercourse with the students, with the faculty, and with the world at large, it appeared never to desert him, and could not but be noticed by the most casual observer. It certainly had much to do with the great results he accomplished. His brethren of the faculty of course enjoyed special opportunities for perceiving the effects of this trait of his character, and can never cease to remember the cordial tone, the beaming countenance, the unaffected kindness, and the marked and scrupulous courtesy and considerateness which always marked his intercourse with them. We were always of one mind, so far as it is possible for independent men to be, and difficulties seemed to vanish, when encountered with such harmony and mutual sympathy.

Another trait which should be referred to, was his ready and active sympathy with our poor students, of whom, you know, we have always many. Nothing could exceed his interest in

them, or his active kindness in devising plans for their aid. By many of them he can never be forgotten. That he was the very soul of hospitality will be acknowledged and remembered by all who ever partook of it. But the crowning glory of Dr. Scovel's character, the mainspring of all his exertions, and the ruler of all his life, was his piety. This was observable and marked in all he said and did, to a degree which I think I have never seen exceeded. He thought, and planned, and toiled for the cause of Missions in the West, for building churches and schools, and for the College, because the cause of Christ was to be advanced by them. His mind seemed ever awake to this thought, and ever on the stretch how it might be promoted. His piety was an every day and every hour affair, which it was good for us to witness. Often when he was borne down with business, perplexed with financial affairs, wearied and exhausted, if any thing was suggested which might promote the interests of religion in any way, or the spiritual welfare of the meanest human soul, I have seen how instantly his eye would glow, and his whole face light up and assume another appearance. He was never too weary, too busy, too listless or too worldly for such a subject to interest him and

receive his full attention. Surely no man ever deserved better to take his place with him who had "gained other ten talents;" perhaps never did a man, certainly no man I ever knew, give himself more entirely, heartily, and without reserve, to his Master's service, and to "whatever work his hand found to do." And I need not tell *you* that he not only could work, and stir up others, but *give*, and *give liberally*.

With such a tone of piety, and as President of a Christian college, it may be readily supposed that his religious influence on the students was active and beneficial in the highest degree. He took a warm personal interest in the religious state of every student, made himself acquainted with it as intimately as possible, and never lost an opportunity of acting on it for good. And no man's labors could have been more markedly blessed. The first month of his residence was the period of one of the most powerful revivals of religion ever enjoyed in a Western college; in which about thirty out of seventy students were added to the church, and about one hundred in all from a little village of two or three hundred inhabitants. Nor has there been perhaps any period since, when the Spirit's influences have not been manifested, even to the day I am now

writing, when the Lord appears to be visiting us with a power never before witnessed. How different had been the previous state of things, I have before hinted. And under God, much of this great and glorious change must be ascribed to his character, his labors, and his example.

How can his Presidency here be better summed up, than by saying that the College which he found so low now possesses a permanent endowment of forty thousand dollars, which is rapidly increasing, and numbers one hundred and fifty students, of whom one half are professors of religion,* and fifty are preparing to preach the gospel. Yet he would have been the last to claim the merit himself, and the first to ascribe all the glory to God. Very truly, yours,

M. STURGUS.

To Rev. James Wood, D. D.

Conclusion. In closing this memoir, we would say to the reader, and especially those respected young brethren to whom it is dedicated, "Go and do likewise." We have presented you the life of one whose example may be imitated by all of you, should you only possess his spirit. In this

* Since the above was written, thirty or forty more of the students have made a profession of religion.

circumstance lies the chief value of such a biography. A man may run a brilliant career, which, though it inspires admiration, does not excite us to emulate his conduct, because we regard it as above our reach. He perhaps possessed talents far superior to our own; or his advantages for preparation were greatly above ours; or he enjoyed the influence and co-operation of wealthy and powerful family connections; or the times and circumstances in which he lived were peculiarly favorable for usefulness and success; in short, his history is so unique as to be ill adapted to become a model for others; and hence, while we are delighted in the perusal of his biography, we derive comparatively little practical benefit. In the present case it is otherwise. With ordinary intellect, good common sense, and a gracious disposition, all of you, by suitable exertions, may become as pious and useful as he was. Be as prayerful, meek and benevolent, as conscientious, forgiving and upright, as active, zealous and persevering in doing good, and you will be as favorably known and as much respected in the sphere in which Providence may place you, as he was in his. And when upon your removal by death, your epitaph shall be written, it will record to your honor, and the benefit of your descendants

that highest and best eulogy ever bestowed on mortals—an eulogy furnished for God's faithful servants by the pen of inspiration: "I heard a voice from heaven saying unto me, Write, blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

APPENDIX.

THOUGHTS ON MISSIONS AND EDUCATION IN THE WEST.

The prominent features of the preceding Memoir are of such a character as to render pertinent some additional thoughts on missions and education in the West. When our country was first settled, and during the period of its colonial existence, it was like a garden, small in extent, and set with choice plants. The comparatively small strip of land lying east of the Allegheny mountains was the sole surface of our occupied territory; and so select were its first inhabitants, that, as has been well remarked, "God sifted three kingdoms in order to find seed with which to sow it." Some changes, without doubt, took place in a short time; but up to the period of our revolutionary struggle, so gradual was the increase of our population, and so careful were the guardians of society to provide for its best interests, that

science, morality, and religion, exerted a benign and controlling influence in every part of the country. Let us mark the progress of events since that period. There have been added to our former territorial limits, East and West Florida, Louisiana, Arkansas, Missouri, Texas, Oregon, New Mexico, Utah, and California. Our present boundaries contain an area on the Atlantic slope of about 400,000 square miles; in the Mississippi valley of nearly 8,500,000 square miles, and on the Pacific slope of 1,000,000 square miles. From this it appears that in 1775, when our nation assumed an independent existence, it was only one sixth as large as it is now, and that the increase has been chiefly in the West, constituting what are now known as the Western and Southwestern States and Territories.

The capabilities of this vast country for sustaining a population, are above comprehension. Not a State in the Union has reached a tenth part of the population it is capable of sustaining, and there were computed to be, prior to the accession of the territory acquired from Mexico, a thousand millions of acres of public lands wholly unoccupied—now, twice as much—which in a few years will become the home of many millions of freemen.

The census for 1840 gives the total of our population at upwards of 17,000,000. Every year since has added 5 or 600,000 more, making the aggregate at the present time of nearly 23,000,000. Reasoning from these data, and making a due estimate for the increase of this ratio, there will be, within a century to come, 300,000,000 of human beings occupying the soil over which is now extended the genial influence of our civil and religious institutions. And if we might proceed farther, we should find room, without exhausting our capabilities, for doubling and trebling that number. The territory of the United States is about as large as the whole empire of Great Britain, including all her colonies and dependencies in Europe, Asia, Africa and America, which contains all together 180 or 200,000,000 of inhabitants; and it is more than twice as large as the empire of China, which, according to a recent estimate, has a population of 360 millions. Now let it be remembered that five-sixths of our territory lies west of the Allegheny mountains, and that the comparative increase of population in different sections of our country is much greater in the West than the East. It is but 75 years since the first permanent settlement was made west of those mountains; and yet in 19

years afterwards, Kentucky, where this settlement commenced, had a population sufficient to form a State. Fifty or sixty years ago all the white inhabitants in the whole West and Southwest, from Lake Erie to the Gulf of Mexico, was less than one fourth of a million. Now there are within the same boundaries more than six millions, or twice as many as were contained in the original States at the declaration of American Independence. Within fifteen years past Ohio has increased in population fifty per cent, Indiana and Missouri have doubled, Illinois and Arkansas have trebled, Michigan has increased nearly seven fold, while Wisconsin and Iowa have received their entire population. Texas, which a few years ago received its first settlers from the United States, has become itself a large and prosperous State; and New Mexico, which lies contiguous, will soon imitate her example. If we proceed farther, we "behold California, which five years ago was almost unknown to the civilized world, now marching onward in the gigantic strides of an independent and powerful State, and attracting the attention of all nations. We "behold Oregon, all grown up in a few short years, and now organized and in operation as a political and civil commonwealth." We "see Utah, a

name not spoken among us until within a few weeks, and her place on the map of the world not yet defined, knocking at the door of the American Congress for recognition as a candidate for the high destiny of political life." In short, we "behold the entire field of the vast declivity of our western domain, extending from the summit ridge of the Rocky Mountains to the Pacific, and from the British Dominions on the north to Mexico on the South, a field but lately, for the most part, an unknown and untraveled wilderness, but now swarming with a population from every quarter of the world, and about to rival the old States of the Union."

What ought to be done to evangelize and educate the inhabitants of this vast territory? With such facts before us as have been adduced, it does not require a prophet's vision to enable us to predict, that at no distant period the majority of our population, and consequently the preponderance of power and influence, will be in the West; and if its energies are allowed to grow up into giant strength, without the benign appliances of sound learning and pure Christianity, the result will be most disastrous to our civil and religious liberty — most disastrous to the cause of human freedom throughout the world. This result might be an-

ticipated, even though the emigrants to these sections of our country were all native Americans. Let them be without churches and school houses, without ministers of the gospel, and teachers of the youth and children, and they would soon become disqualified to maintain free institutions. But the danger will appear still greater when we consider the fact that many of these emigrants being from foreign countries, are unacquainted with the genius of our government, and are, to a very large extent, the votaries of a religion which is inimical to civil liberty. The mere circumstance of their being foreigners is not the ground of our apprehension, but their want of proper qualifications to become good citizens. Our country was originally settled by emigrants from other lands. Nearly every nation in Europe furnished material to populate this new world. And yet, though belonging originally to different countries, though speaking different languages, and accustomed to different forms of of civil government, they soon coalesced and found a homogeneous people. They were generally men of intelligence and virtue, and were brought here for the most part by the promptings of one common sympathy, viz: to escape the religious intolerance of the old world, and to

enjoy liberty of conscience in the new. Here were the English Puritans who fled from the persecutions of the intolerant court of King James the First and his successors; the Scotch and Irish Presbyterians, who were forced from their country rather than yield submission to an oppressive hierarchy; the French Huguenots, who barely escaped with their lives from the inexorable violence of Papal cruelty; and the Dutch Calvinists and German Lutherans, who, though more highly favored at home, saw fit to join their persecuted brethren of other countries, and share with them in the toils and perils of planting a church in the wilderness, and founding for themselves and their children free institutions.

If all or even most of those who are now emigrating to our shores from other countries, and seeking a home in the great West, were of such a character, we should feel no apprehension for the result. They would bring with them the elements of good society, and would not rest satisfied without enjoying the means of grace and facilities for educating their children. It has ever been the pride of America that she offers to the oppressed of all nations an asylum where they may breathe the pure air of freedom. Many have availed themselves of the privileges thus

afforded, who were among our most useful and valued citizens; and we rejoice to believe that a considerable number of those who are coming now are of this character. To such we give a cordial welcome. But what shall we say of another portion, who are the refuse of other lands, drawn from their hospitals and jails, too indolent to support themselves by honest industry, or too vicious to be allowed the common privileges of society; but sent here, as we are told, at the public expense, either to be sustained by our charity, or to trespass upon our rights? Many others, though less degraded, are too vicious to become useful citizens, and too ignorant to share in the duties and responsibilities of a republican government. Most of them are from countries whose government is monarchical, and yet they come here, not like the immigrants of former days, to escape from oppression and enjoy rational liberty, but from other motives; and hence they are poorly prepared for the change which takes place in their relations. A large portion of them, as has been already intimated, are the votaries of a religion, which, though nominally Christian, is a base mixture of Christianity and Paganism, a religion which withholds the Bible from the people, denies to its disciples the right

of private judgment, and places them, soul and body, under the absolute control of their spiritual rulers—a system which makes allegiance to the Pope of paramount obligation to any civil oath, and absolves its members from obedience to the laws of the land, when it is required by the good of the church. This class of emigrants, as we have reason to believe, are brought here by a preconcerted plan of operation, for the purpose of spreading the Roman Catholic religion throughout our country. For their settlement here, and for other purposes connected therewith, nearly a million of dollars are annually contributed by European princes and other friends of Rome, with a view of controlling and revolutionizing our government, and making these United States what Austria and Italy now are.

Again we ask, what ought to be done? We do not propose the abridgment of our territory, but the placing of it under an efficient intellectual and moral culture. We do not ask to have a check put upon the increase of our population, but for the employment of those means by which the millions who are ignorant and vicious shall become intelligent, moral, and religious. The West especially must be the object of our attention, where society is in a forming state, and

where errors of every name gain an easy ascendency over the public mind; where our population, both native and foreign, is increasing with greater rapidity than in any other part of our country; where will soon be the balance of power, by which will be largely influenced, and perhaps controlled, the future character and destiny of the United States, nay, of the whole world. We are a commercial people, and are constantly bearing to every shore the impress of our national character. Our channels of commercial intercourse with other countries, which have hitherto been chiefly confined to our eastern ports, are opening in the west; and if the enemies of sound literature, and of religious truth and righteousness, are successful in their efforts to leaven this country, and particularly the West, with the leaven of popery and infidelity; to corrupt the morals and extinguish the piety of our citizens, the death knell of human rights will be rung all over the earth, and anarchy or despotism will become the common lot of mankind.

We say, then, that the cause of missions and education is intimately connected with the happiness and hopes of this country and of mankind. If by our remissness in establishing and sustaining Christian schools and churches, we suffer our

country to be brought under the controlling influence of the Man of Sin, or of blind fanaticism or infidelity; it will be most disastrous in its results. Our national banner will soon cease to wave as the ensign of freedom, and our oppressed and downtrodden descendants will curse us their unfaithful sires, for our shameful betrayal of the sacred trust committed to us by the God of heaven. Similar anathemas will likewise be pronounced upon us by those in other countries, who are struggling for liberty, and are looking to us as the model nation after which to frame their political and religious institutions. But if we are faithful and diligent in bringing our whole country under the protecting and life-giving influence of a sound Christian literature and an evangelical ministry, this mighty nation becoming, in process of time, far mightier still, will be as stable and enduring as it is great, and other nations receiving from us our liberty and our religion, will bless us as being under God the authors of their happiness.

What the Board of Domestic Missions has done in the West for the last fifteen years, may be learned in part from the preceding memoir.

Interesting additional information is furnished by the reports of the Western Executive Com-

mittee, from the last of which (the report for 1851) we present the following extracts:

"In comparing our labors with those of the preceding year, we find that we have re-commissioned two missionaries less than we did last year, and commissioned thirty-five more, most of them in new fields, not before occupied by them, making a clear gain of thirty-three laborers in our field, over the number of any former year. The whole number commissioned in our field, within the year, is one hundred and ninety-eight. This does not include those who were in commission at the commencement of the year, whose commissions have not been renewed. This is a greater advance in the number of laborers, than has been made in any previous year since our committee was appointed. We have received into our treasury, excluding borrowed money to the amount of $1,000, $20,643 48, being a gain of 1,349 38, over the amount contributed last year. Last year we received legacies to the amount of $5,000, whereas, we have received only about $2,000 the same way, the present year. The above sums do not include $1,100 raised in the city of New Orleans, and expended in the support of a missionary in that city, nor $900 contributed by the Presbytery of South

Alabama, and appropriated to missionaries commissioned by them, nor a large amount, supposed to be at least two thousand dollars, contributed in St. Louis, and expended in the same way. As applications for the commissions of a portion of these missionaries were not made until the year of their labors had almost expired, we have deemed it best to report these sums in this way, and not as coming regularly through our treasury. Excluding the above sums, it will appear that the *contributions from the churches* exceed those of the former year by about $4,349 38, which shows that our cause is gradually gaining a stronger hold upon the affections and contributions of our people. Including the sums mentioned above we have raised about $24,643 48 in our whole field, in money, and $2,885 97 worth of clothing.

"When we compare the present state of missionary operations in our field at this time, with its condition six years since, the time of the appointment of the committee in the West, though we have much cause of regret that we have not done more to push forward the work in this great valley, confessedly the most important missionary field in the world, yet we have also much to encourage us, and convince us that we have not

labored in vain. On the first of May, 1845, there were in commission in our field, ninety-three missionaries. At the present time, there are one hundred and sixty-one. The field then included Michigan and Northern Indiana, which have since then been transferred to the Eastern Committee, but the Synod of Mississippi then acted independently, though its funds were then counted in the amount then raised for domestic missions in our field. There were raised for the year ending May 1st, 1844, $11,369 58. This year we have raised on the same field, the Synod of Northern Indiana excluded, $20,643 48, being nearly double what was raised in 1845. These facts, when compared with the growth of this cause in other parts of the Church, will show that the West, though by no means doing her whole duty in the premises, is coming up to it with as much, if not more rapidity, than the other parts of the Church. We mention them not to reproach others, or boastingly to set forth the results of our own labors, and the liberality of our Churches. We in the West have done far less than we ought to have done, and could have done had we been more faithful. But we state them to encourage the Board, and through them our brethren generally,

in the older and more favored portions of the Church, to assist us in spreading the gospel as our Church holds and teaches it, in this wide valley. Brethren, the field which we cultivate is vast in extent and natural resources, its destitutions are without number, the souls of its teeming population are daily crowding into the eternal world, perishing for the want of a faithfully preached gospel. Will you not help us to give it to them *now*. Send us your best men, and the money to sustain them, and we will receive them with warm hearts, and see that none of them shall "rust out" for the want of work to do."

But Dr. Scovel's agency did not extend over the whole field, nor do the present operations of the Western Executive Committee. The Synods of Ohio, Wheeling, and Pittsburg, have made their collections for this object through the treasury at Philadelphia; and the Synod of Mississippi has conducted its missionary operation for most of the time independently of the Board. Our New School brethren have also sustained a very considerable number of missionaries in the West, under the direction of the American Home Missionary Society. But after all that has been performed, by both

branches of the Presbyterian church, and all other christian denominations, there is an alarming deficiency of the means of grace, the supply of which demands prompt and energetic action on the part of all who desire the prosperity of our country and the salvation of perishing souls. Though we should not be unmindful of our obligations to send the gospel to the heathen, but should do far more to accomplish that object than is now done by any branch of the church, yet our own country has peculiar claims. That Scripture is as true in spiritual as in temporal things, "He that provideth not for his own, but especially for those of his own household, hath denied the faith and is worse than an infidel." The common bonds of social brotherhood, and the more tender ties of kindred, impose on us the duty of planting and sustaining the institutions of our holy religion in every neighborhood from the Atlantic to the Pacific. So vast has become our national domain, that domestic missions should be regarded more than ever before as our *great* work. This is especially the *great work of western* christians. Every man here, who has a heart to pray, a dollar to give, or the ability to labor, should perform his part towards evangelizing this immense territory. Nor should

he relax his efforts until every setting sun shall shine on thousands of Christian temples; nor until western society shall possess in every other respect those elements of stability and happiness which are enjoyed by our friends and fellow citizens in the east. The magnitude of the work should not appal but animate us. If we apply ourselves to it with diligence and perseverance, and are aided as we ought to be, by the whole church, we shall, in a few years, be as rich in religious privileges as we are in gold and other valuable and precious metals. There is, indeed, much missionary ground in every part of our country. In saying, therefore, that the *west is the great missionary field*, we do not wish to have it understood that we regard it as the only one. The Board of Missions, in our judgment, acts wisely in appropriating a portion of the funds placed at their disposal to sustain feeble churches, and to cultivate destitute places in the east. Many churches there that were once strong are now feeble by the loss of members from emigration, and it is as much a duty to aid them as to aid feeble churches just organized; and there are large districts there, in some counties, where from want of culture no churches have ever been planted, but where equal encouragement is offer-

ed to missionary labor, as in the new States of the West. Still it will be admitted by all that the West possesses peculiar claims, both from its vast extent, and the amazing rapidity with which it is peopled. Almost literally may it be said that a nation has been born in a day; and it is obviously a Christian duty to provide for it in its infancy, "the sincere milk of the Word," that under a faithful Christian nurture, its youth and manhood may be as great and glorious as its birth and infancy have been remarkable.

EDUCATION.

Next to a preached gospel, and in connection with it, we should employ vigorous exertions to establish and sustain christian schools and colleges. The Western States, as such, have through their legislatures performed and are now performing a noble work in affording facilities for the general diffusion of knowledge. And the Congress of the United States have pursued a liberal and enlightened policy towards the West by appropriating public lands for purposes of education. But in addition to these, and without conflicting in the least with them, Christians may and ought to provide seminaries of learning, of a high order, to be conducted under their own

supervision, in which the Bible, that book of books, shall have a place in the class room, and where the whole course of instruction shall be adapted not only to store the mind with ancient, heathen lore, but to make the student wise unto eternal salvation.

In our judgment, therefore, the Presbyterian Chuch is acting wisely in founding Colleges under her own supervision. Other denominations are doing the same, and we have yet to learn that they either conflict with each other or with colleges established by the States. The following is a list of colleges connected with the Presbyterian Church in the West and South-west:

Washington, near Jonesboro, Te.	organized	1805.
Centre, Danville, Ky.,	"	1819.
Hanover, South Hanover, Ind.,	"	1836.
Oakland, Oakland, Miss.,	"	1830.
McDonough, McDonough, Ill.,	"	1838.
DesMoines, West Point, Iowa,	"	1846.
Carroll, Waukesha, Wis.,	"	1846.
Austin, Huntsville, Texas,	"	1849.

The last four have college charters, but are, at present, only organized as academies.

In addition to what has been said in the Memoir concerning Hanover, the following additional information is taken from the last annual catalogue.

"The entire annual expenditures of a student need not exceed $100 or $120, viz:

Tuition, (winter term $15, summer do. $10,) - - -	$25 00
Contingent fee, - - -	1 00
Boarding with families, in a furnished room, at 1 50 to 1 75 per week, - - - -	$60 to 70
Fuel, lights, washing, &c.,	10 to 15
Text books, &c., - - -	5 to 10

Boarding in clubs will cost from fifty cents to seventy-five cents per week; and many board themselves at a lower rate. The other expenses, for clothing, &c., will, of course, vary with the taste and habits of the student.

"The village of Hanover is situated upon an elevated bluff of the Ohio river, six miles below Madison, Indiana, in a region of remarkable salubrity and beauty. The village and neighborhood are characterized by morality, and the absence of all ordinary temptations to vice and idleness. Intoxicating liquors have never been sold in the township; the traffic being prohibited by popular vote. The Ohio river, and the railways from Madison and Cincinnati, place Hanover within twenty-four hours of all the principal points in Indiana, and western Ohio.

"Hanover College is controlled by a Board of Trustees, one half of whom are appointed by the Presbyterian Synods of Indiana and Northern Indiana. All of its officers are ministers or members of the Presbyterian Church. Since the publication of our last Catalogue, the Board has purchased a farm, lying between the village and the Ohio; upon a beautiful point of which, overlooking the river, and commanding a view of its course for fifteen or twenty miles, it is proposed to erect a new College building, so soon as the necessary funds can be obtained."

Concerning Centre College we are enabled by the courtesy of the President, the Rev. J. C. Young, D. D., to furnish the following historical notice:

"Centre College was chartered by the Legislature of Kentucky, in 1819. Jeremiah Chamberlain, D. D., the first President, went into office in 1823. In 1824, the Board of Trustees, according to an arrangement with the Presbyterian Synod of Kentucky, procured an Act of the Legislature modifying its charter, so as to secure to the Synod, on its payment of twenty thousand dollars to the funds of the Institution, the right of appointing the Board of Trustees. This condition having, in 1830, been completely fulfilled

on the part of the Synod, all the members of the Board have, since that period, been appointed by the Synod, as their terms of office, from time to time, have expired. One-third of the Board are appointed each year.

"Dr. Chamberlain resigned his office in 1826, and the Rev. Gideon Blackburn, D. D., succeeded him in 1824, the office having, in the meantime, been temporarily filled by the Rev. David C. Proctor. On the resignation of Dr. Blackburn, in 1830, John C. Young, D. D., the present President, was elected.

"The number of Students varied, in the earlier period of the existence of the Institution, from 50 to 110, and a very large proportion of those in attendance, were pursuing only a partial and irregular course. In 1830, the number of students was 33 of all classes, including those in the Grammar School as well as those in the College Proper. Since that period, the number has been, with slight temporary variation, steadily but slowly increasing, until it has ranged, during the last four years, from 165 to 185. The number of those pursuing a full course has increased in a much greater ratio. The graduating classes, formerly very small, have been steadily enlarging, aud for the last five years have averaged about

36. The graduates of the first twelve years amounted to 55. This number the last ten years will have enlarged, by the close of the present session, to 333. About 1320 students have been connected with the Institution, nearly all of whom have received all their higher education from its instructions.

"For many years there were but two professors and a teacher of the Grammar School. There are now four permanent professors, besides the President, and two teachers of the Grammar School. The number of students in the College Proper is 140; and 44 in the Grammar School —total in both 188.

"The original amount paid by the Synod to obtain the right of appointing the Board, was entirely consumed in the buildings, apparatus, library, and current expenses, and in 1830 the College was entirely destitute of means. Since that period, funds have been contributed by the liberality of various individuals, which as invested by the Board, in stocks of various kinds, and notes, yield about four thousand, eight hundred dollars per annum. Of this amount, twelve thousand dollars were given by Mr. Samuel Laird, of Fayette County, to endow a Professorship. The Synod has resolved to raise the en-

dowment to one hundred thousand dollars, or sufficient to yield an income of six thousand dollars per annum, independent of tuition fees. The additional income is to be appropriated to the support of additional Professors, and the enlargement of the facilities for the study of the Natural Sciences. Measures have been adopted, which, it is expected, will soon carry into effect the resolutions of the Synod, as an active and successful agent is employed in raising funds.

"The College is located in Danville, a village in the center of the State, 35 miles distant from Lexington and 85 from Louisville. Excellent turnpike roads lead to it from both these places. The regular line of steam boats on the Kentucky river, ply to a point within 17 miles of Danville, and a regular stage runs between the town and the landing. The village has been ever remarkable for its health, and for years past distinguished for the moral and religious character of its population. Parents can send their sons to no place where their morals and health would be more secure."

About Washington College, Tenn., the following brief account is all we have in our possession:

"Washington College, located near Jonesboro in East Tennessee, is believed to be the oldest

College west of the mountains. It was founded through the agency of the Rev. Samuel Doak, one of the fathers of Presbyterianism in the West. It has stood from the earliest settlement of the country, like a frontier fort, in defence of knowledge and religion. Many of the sons of East Tennessee have been trained within its walls for all the learned professions. In later years, Washington College has encountered even sterner trials than when the country was more in a missionary state. The necessity of the Institution, however, is magnified in the midst of all its adversities; and the best interests of the Presbyterian Church in that interesting and opening country are depending upon its re-invigorated life.

"The Board of Trustees have recently placed the College more definitely and securely under Presbyterian management, by giving to the Presbyteries of Holston and Knoxville the right of nominating in all cases of election by the Trustees, and of exercising visitorial powers.

"A committee of Holston Presbytery made the following statement to the Board of Education in regard to the wants of the College.

"'We would on behalf of our Presbytery earnestly recommend that aid be extended to Wash-

ington College. To sustain it on our resources just now is impossible, and there is no disposition to make the effort unaided. Aided for a few years, it is believed, the College would become independent and sustain itself. It is necessary that the Faculty be composed of at least three at once. We would not prescribe to the Board, but would suggest that if they would sustain the President for one year at eight hundred dollars, the Trustees would sustain two Professors, and that less would suffice afterwards. The College has a good chemical apparatus, but needs a library and philosophical apparatus.

"'The public property of the institution is valued at ten thousand dollars, consisting of one Professor's house, a boarding house, a college building four stories, ninety feet by thirty-six, and fifty acres of land. With the exception of two hundred dollars paid by Salem church for the pastoral labors of the Professors, the only means of paying Professor's salaries are derived from tuition fees. The debt of the College is about fifteen hundred dollars, towards the liquidation of which the Trustees have recently engaged to pay out of their private means one thousand dollars.'"

The latest catalogue of Oakland College which

I have seen is that of 1845. The College had then graduated in all 56 young men, ten of whom were candidates for the gospel ministry. It had a library of 4,000 volumes, and a permanent fund of nearly $56,000, exclusive of ground and buildings, which are very valuable.

All these Colleges ought to receive the fostering care and liberal support of the church. And besides these, other similar institutions should be established and endowed as rapidly as the condition of society in the Western States will render it practicable. Every Synod at least should have a college; and where the territory embraced in a Synod is large, or the population numerous, or where other local advantages justify such a measure, a still greater number may be established with much benefit to the community. The Roman Catholics have a college in connection with every cathedral; the result of which arrangement is, that in all our large cities, and in some small towns, a liberal education is rendered accessible to very many who would not obtain it if there was no such institution located in the place. Protestants ought to imitate their example in this particular. They should do it in self-defence, to prevent the youth of our cities from being educated in schools adverse to bible

Christianity and the genius of our American government. They should do it, also, in order to bring a thorough education within the reach of hundreds and thousands of talented youth, who are growing up in our cities without the requisite pecuniary means to pay the expense of obtaining an education abroad. On many accounts a small village or a rural district is a more eligible location for literary institutions. This is admitted by all, and we would by no means change the popular sentiment on this subject. But in addition to these, our cities should have schools of their own, inferior to none in the land —not as rivals to those in the country, nor with a view of drawing away students from the latter, but to meet a necessity which cannot be supplied in any other way. The objection, that the success of the one must necessarily result in the injury of the other, will be wholly removed, when such a spirit prevails among the people as there ought to be. From 200 to 250 students are as many as any college ought to desire — because it is as many as can be well instructed and well governed by one Faculty. Though this number is larger than is found at present in any of our Western colleges, the reason lies not in the great number of colleges, but

in the general apathy of our citizens on the subject of giving their sons a liberal education. When learning shall be valued above gold, and a knowledge of letters shall be regarded as of so much importance that our young men will not be hurried into business before their minds are properly cultivated, there will be no lack of students to fill all our colleges, and no lack of means to support them.

THEOLOGICAL EDUCATION.

Of equal importance with colleges are Theological seminaries, in which a thorough course of theological instruction may be given to candidates for the gospel ministry. A single one of these only will be noticed at this time, viz: the Theological Seminary located at New Albany, Indiana. Some historical account of this Seminary is peculiarly appropriate from its having been at first identical, in one sense, with Hanover College, and from its having continued to be closely connected with it for eight or ten years afterwards. In our statement we shall avail ourselves, in part, of materials furnished, and language used, by two well known and highly esteemed ministers in Kentucky.

Soon after the Western Theological Seminary

was located by the General Assembly at Allegheny, Pa., in 1827, the conviction became general among the churches in the regions farther west, that another Seminary was demanded. This conviction gathered strength with the increasing strength and enterprise of the churches. In 1830 a Theological Seminary was undertaken by the Synod of Indiana at South Hanover; and was conducted by that Synod in conjunction with Hanover College for six years; when the two Institutions were separated from each other, but continued to be carried on in the same place. In 1838, a meeting of Ministers and Elders, present at the sessions of the General Assembly, was held for the purpose of deliberation respecting a permanent and well endowed seminary for this region. That meeting appointed a committee of five, who were directed to correspond with the friends of the Hanover and Allegheny schools, and lay before the Presbyteries in the West the result of their inquiries. The committee ascertained that the friends of Allegheny would not consent to its removal. The Hanover Directors expressed their willingness to remove their school to any point indicated by the voice of the churches, "provided it be not much farther up the river than South Hanover." The committee,

therefore, issued a circular, directed to the Synods and Presbyteries in the West, reciting these facts, stating the importance of the object, and inviting these judicatories to appoint delegates to meet in convention at Louisville, in November, 1838, in order to determine on the plan and location of a seminary. On the assembling of the convention, it appeared that delegates were present from the Synods of Indiana, Cincinnnati, and Kentucky, and from seven Presbyteries. The convention having adopted a plan for the proposed seminary, took up the subject of its location. The following places were put in nomination: Paris and Bardstown, Ky., and Hanover, Charlestown, Corydon, and New Albany, Ind. The minutes of the meeting inform us that "the respective claims" of the places in nomination were presented. They further state, that, "after considering the whole subject with great care and at considerable length, the convention determined to locate the seminary at New Albany, Indiana, and in this decision those who originally preferred some other place cordially acquiesced." Arrangements were accordingly made for commencing operations at New Albany, the following year. But some unexpected occurrences prevented this from being carried into effect during

that year; and, in the meantime, the institution being still at Hanover, Elias Ayers, Esq., of New Albany, since deceased, proposed to commence its endowment by a donation of $15,000, on condition that a like sum should be secured from other sources, and on the further condition that the vote of the convention should be carried out with regard to its location. In November, 1840, the seminary opened at New Albany, under the auspices of the Synods of Indiana and Cincinnati. Its plan and location met the hearty approbation of the churches in this region. Within six years after its establishment five other large and influential Synods connected themselves with it, viz: Missouri, Illinois, Kentucky, West Tennessee, and Northern Indiana.

New Albany is admirably adapted to this purpose. It is accessible by river and by rail-way; it contains an industrious and intelligent population; means of living are cheap; and it combines all the advantages needed for the student in theology. It is admirably situated in relation to the two parts of the country whose interests are supposed to be conflicting. It is established in Indiana, and yet near the largest city in Kentucky. Its Professors and students, therefore, reside in a free state, and may yet have inti-

mate associations with the brethren and churches in a state containing opposite institutions. Its location on the one side of the river, and its intimate associations with brethren on both sides, have secured for it the confidence and patronage of four Synods on the one side and three on the other.

The Seminary at New Albany enjoys, in other ways, a singular combination of advantages. It is established in the suburbs of a small city, but within an hour's journey of a great population. Louisville, New Albany, Jeffersonville, Portland, and Shippingsport, are supposed to contain, in the aggregate, at least sixty thousand souls, with the prospect of an indefinite increase. There are already seven churches of our order in these places, some of them large and influential. The professors will have ample opportunities in these churches for the exercise of their gifts, as preachers, and of whatever powers they may possess for the defense of the truth, and the refutation of error. The pupils also will find, in this great population, ample scope for their abilities to do good, in sabbath schools, by tract distribution, by visiting the poor and the sick, and by holding meetings for prayer and exhortation. The location combines in a remarkable degree, the advan-

tages of retirement for study, and a wide field for religious effort.

Since the first establishment of the seminary it has educated considerably over 100 young men; four of whom are engaged in the foreign missionary work, a large number are laborious and successful pastors and missionaries in the domestic field, and some have gone to their eternal reward. The library contains nearly 3000 volumes; and an endowment has been secured for the support of two professors, besides the professorship endowed by the synod of Kentucky. With vigorous exertions, a few years only will be required, to place the Institution, with regard to buildings, library, &c., on the most desirable and permanent basis. Already, is it equal, in the number of professors, to any other seminary in the United States; and those who have pursued their studies here, show by their standing and usefulness in the church, that they have been well instructed. We bespeak for this seminary the patronage of the Western churches; and what is equally important, yea much more so, we solicit for it their devout and fervent prayers. No local advantages, and no amount of pecuniary endowment, can of themselves, make any institution prosperous, whether it be literary or theo-

logical; and hence, special prayer should be offered to God, that schools of every grade, from the primary school and academy to the college and theological seminary, may enjoy the gracious influences of his Holy Spirit, to renew the hearts of the unconverted, and impart a divine unction to those who are already christians. It is by his agency that our churches are to be replenished with pious and useful members, and supplied with devoted and efficient ministers, that society is to be elevated and made happy, and the world enlightened and saved.

But we cannot avoid repeating the remark, that even the grace of God does not supersede the necessity of a full and thorough course of study. This subject is so important, and candidates for the gospel ministry are so liable to mistake their duty in respect to it, that in addition to what we have hitherto said in the preceding Memoir, we shall transfer to these pages an official paper adopted by the Board of Education, in January or February last; which we earnestly commend to the consideration of theological students and of the Presbyteries under whose care they are prosecuting their studies. See The Home and Foreign Record, for Feb. 1851, p. 21.

"The Board of Education, (deeming it their

duty to call the attention of the Church to whatever seems to have an injurious effect upon the thorough preparation of candidates for the ministry, beg leave to submit a few considerations *against the practice of allowing young men to enter upon the full work of the ministry before they have completed their theological studies.* Several cases have occurred during the present year among the candidates under their care, which justify some remarks on this important subject. Whilst the Board disclaim all attempts at dictation, they believe that their statements will be received with candor and weighed with deliberation.

"1. The practice of allowing candidates to commence the full work of the ministry before completing their theological studies, is, in the first place, doing them personally an injury. The Bible has many allusions to the importance of knowledge on the part of those who are to minister in holy things. An undisciplined and unfurnished mind, or one imperfectly trained, will rarely be able to teach others to edification. The existing arrangements of the theological course are believed to have been planned in wisdom, and to be sustained by the general testimony of experience. Ministers are never found to regret having remained in the Seminary the full period

prescribed by its regulations. On the contrary, many a lamentation has been made by those who have unwisely shortened their theological course, and entered upon their work without adequate preparation. No future diligence can make amends for a deficiency at the beginning. It is far better for the candidate, whatever his application as a student may be *after* he has engaged in the ministry, to lay a good foundation in the Seminary, on which to build the superstructure of his future attainments. In most of our institutions the course is now so arranged that the student only goes through a part of systematic divinity, unless he remains during the third year. The Board are far from affirming that there may be no worthy exceptions to the three years' rule; but their own observation has led them to notice that those students whose attainments are the highest, rarely wish to abandon prematurely the privileges of the theological institution. The candidates who are the least qualified to go forth into the vineyard are too often those who are seized with the desire to give up study. The practice of licensing young men while in the Seminary may be a good one, if it is linked with the obligation to complete their preparatory course. Otherwise, it is believed to be commonly fraught with evil.

All the considerations which establish in general the necessity of a full course, apply with increased power to the candidates under the care of the Board of Education. Because the most of them, having commenced their preparations late in life, have greater need to prosecute their studies during the full time contemplated by the arrangements of the Seminary. The Board, therefore, do not hesitate to state their conviction that —with rare exceptions, such as are not now within their view— a great personal injury, is inflicted upon the candidates who are encouraged to hurry through the Seminary, and to preach the gospel with imperfect preparations.

"2. In the second place, the evil of allowing a few candidates to leave the Seminary in the midst of their studies, throws temptations in the way of all, and relaxes the authority of a general and salutary rule. It is probable that a large number of candidates, if they had their own way, would leave the Seminary at the end of the second year, if not before. Positive requirements are necessary to enforce the duty of mature preparation for the work of the ministry. Just in proportion, therefore, to the departures from the strictness of the rule, will be the tendency to unsettle the minds of students in regard to their

own particular cases. All the candidates of the Board have indeed, either by a written or implied pledge, entered into obligations to pursue a three years' course of studies. And yet during the present year, several have left the Seminary without even consulting the Board, professing to be called *in conscience* to preach the gospel of Christ. The Professors in one of our seminaries at the West lately memorialized a Synod on the subject of resisting the tendencies in candidates to shorten their time of study. It is believed that, if the Presbyteries would be more strict in this matter, the young men would consider it a settled thing to pursue their studies for three years, and would rarely think of interpreting providence to mean an escape from a full course. A thorough impression on the minds of students, of the necessity of remaining in the Seminary to the end of its session, is the surest mode of correcting the tendency complained of.

"3. In the third place, a wrong is inflicted upon the *congregations* over whom superficially prepared ministers are placed. Our people expect to be instructed and edified by those who are set over them in the Lord. It is obvious, however, that this just hope is impaired by allowing candidates to shorten the process of their education.

The requirements of our Church, even in their strictest letter, are not so high as to occupy time unnecessarily; nor do they aim at any attainments which may be dispensed with in safety. Our congregations, being composed very generally of thoughtful minds, and almost always numbering those who are well informed and educated, have a right to rely upon the authorities of the Church for well-furnished ministers. In cases where a call has been inadvertently made out to candidates, such as have been referred to, experience soon reveals imperfections of ministerial qualification which other congregations in rotation are left to the misfortune of discovering.

"4. Superficial training brings into discredit *the Board of Education, and the Church's entire system of benevolent aid.* A large part of the candidates of our Church require assistance in the prosecution of their studies; and such assistance can only be rendered by retaining the confidence of the people in the working of the system. Every incompetent or ill-trained minister is a herald of wo to our educational operations. The amount of evil which a single man can thus inflict upon the plans of our Church, it is not easy to estimate. The suspicion, even, of laxity in our system, retards its efficiency, and impairs its

capacity of usefulness. No good cause can be sustained in the midst of the indifference and lukewarmness produced by authenticated failures. The Board of Education, and the whole agency of our Church in providing for the education of indigent youth, can only be successfully administered on the principle of a strict, unvarying, and high standard of ministerial qualification.

"5. The *Theological Seminaries of our Church* have also a great interest in preventing unfurnished men from entering upon the ministry. They will lose also the confidence of the public just in proportion to the number of badly qualified men allowed to go forth from their walls. It is in vain for them to deny all participation in this shortening of the course of studies. The public has not the means of knowing in each case where the responsibility rests; and the odium almost always falls at last upon the institution which has had the misfortune of enrolling the names upon its catalogue.

"6. The *general character and prosperity* of the Presbyterian Church are identified with raising, instead of lowering, the standard of ministerial qualification. If there be any one thing on which, under God, our resources for blessing the world depend, it is the character of our ministers

—not merely their character for *piety*, which they possess in common with the ministers of other evangelical denominations, but their character for *learning* also. The Board would by no means magnify the latter above the former. The true and safe course is to insist upon both. This policy has been instrumental in giving to our Church an influence which could have been secured in no other manner. And our present prosperity can only be perpetuated, in divine Providence, by the maintenance of strict, and even stern views of qualification for the sanctuary. The men who are the instruments of accomplishing the most for the kingdom of Christ are neither inferior in natural endowment nor in culture. The demands of the age, the increasing stature of the ministers of other denominations, and, in short, every consideration derived from the word of God and the history of the Church, in favor of a well-trained ministry, urge our Presbyteries to discourage the shortening of the theological course, to which some candidates are always prone.

In conclusion, the Board would again affirm that, whilst there are exceptions to the necessity of requiring in all cases a three-years' course of ical study, especially under the circum-

stances of a thorough preliminary training, and peculiar natural or spiritual endowments, it is their decided conviction that such indulgence should very rarely indeed be granted those candidates who are assisted by the special funds of the Church, collected under the plea of a full and thorough ministerial preparation. The Board are also satisfied that the individual cases which have called forth these remarks, are by no means clear exceptions, but that, on the contrary, two-thirds of the students in our Seminaries might, with equal propriety, turn their backs upon the instructions there offered by able professors. Further, in submitting these remarks to the Church at large, the Board have designedly avoided allusions to any Presbytery in particular, except so far as a knowledge of recent cases may exist; and a general allusion to these is the cause and the justification of coming before the public at all.

"Praying for that 'wisdom which is profitable to direct,' and for that harmony which is a 'good and pleasant sight to see' in Zion, the Board respectfully submit these remarks for candid consideration.

"In behalf of the Board of Education,

"C. VAN RENSSELAER, *Cor. Sec.*"

Young men thus thoroughly trained will be an ornament to their profession, and a blessing to the Church. To raise up a large number of such men is the design of the Board of Education. For this intelligent Christians are offering their prayers and giving their money. Let not their hopes be disappointed by the want of perseverance on the part of those who are to become the future ministers of our country. We greatly need an increase of *numbers*. "The harvest is plenteous and the laborers few." We rejoice that the pious are sending up continually their devout petitions to "the Lord of the harvest to send forth laborers into the harvest." May their prayers be heard. May the spirit of preaching the gospel animate the breasts of thousands of our baptized youth. "The Lord hath need of them." The field is wide, and fast ripening for the harvest. A voice from heaven seems to say, "When shall we send, and who will go for us?" O that our young Samuels would every where respond to the call, and devote themselves in early life to this sacred service. Let Christian mothers dedicate their sons, as Samuel's mother did him, to the holy office. But let those who are called, not forget that obedience to the divine call involves a *preparation*. Not to run, when

God says, Go, would be an act of disobedience which no one can excuse. But the Divine call must be interpreted scripturally. Though a man may be truly called, it is obvious that he is required to wait until "his tidings are ready." To run *before* he is sent, is kindred in its character to a refusal to go when God bids him.

ERRATUM.

Instead of "formance, or" on page 37, first line, read *for romance*.

A NEW WORK ON BAPTISM.

A Familiar Treatise on Christian Baptism,

ILLUSTRATED WITH ENGRAVINGS,

Designed for Young Christians and Baptised Children.

BY JAMES WOOD, D. D.

Professor in New Albany Theological Seminary, Indiana.

PUBLISHED BY JOHN B. ANDERSON, NEW ALBANY.

OPINIONS OF THE PRESS.

The Editor of the Presbyterian Herald, says: "Dr. Wood's work is a clear, concise, and forcible presentation of the arguments in favor of infant baptism by sprinkling or pouring, and is written in a kind conciliatory spirit, adapted to the common understanding."

A correspondent of the same paper remarks: "We hail with joy the appearance of Dr. Wood's volume. . , . . Though the author may not have removed all the difficulties an opponent may urge, he has fairly met many of them, and in a spirit so kind and fraternal as to invite an equally candid examination from the other side. . . . . It is concise and compressed, and yet comprehensive in its range of thought. In this the author has obtained the happy medium which it must be confessed many other writers on this topic have missed. . . . . It is neither so large as to be expensive, nor so small as to be imperfect. . . A third and chief excellence of this work is its admirable adaptation to Sabbath School and Bible Class instruction. . . . . For this purpose it contains a complete list of questions, whose answers compose the book. Having examined the questions with some care, I am prepared to adopt the book as a text book in my Sabbath Schools, and hope to accomplish much by its instrumentality. And if I do not over estimate this volume, it will yet be introduced into many Sabbath Schools, where the object is to train the youth in the doctrines of the Bible, as we understand them. . . . . Of the engravings, the paper, the whole appearance of the volume, we can only say, it is highly creditable to those engaged in its production.

The Presbyterian observes: "This treatise is excellent in matter and manner, and remarkably well adapted for family reading. The argument is strongly stated, and with all the boasting of Immersionists it cannot be overthrown. We hope it may be widely circulated."

The New York Evangelist contains the following: "There are some excellent qualities which will commend this work — its perspicuity of

arrangement and argument — its fairness and freedom from a controversial and acrimonious spirit — and its thoroughness of discussion. It first treats of the mode, then the subjects, then the importance, of the ordinance of Baptism; and embraces in its range of argument, a copious exegesis of all the Scriptural passages relating to the doctrine. The engravings of Taylor's work on baptism, taken from ancient models, and illustrating Scripture history, are also added. We think that pedobaptists will find the work a very useful, convenient, and suggestive manual on this subject, and all the better adapted to their wants and wishes, because undertaking no controversial office, and aiming simply to inform and strengthen the faith of those who find a sufficient warrant for affusion, and for infant baptism, to justify them in practising them. We hope the days of controversy and religious tilting with our Baptist brethren are over."

A synopsis of this work is given in the Presbyterian Magazine, thus; "The *matter* of this excellent treatise on Baptism is divided into three parts. Part I. discusses the mode of administering the ordinance, in which the true scriptural theory is admirably presented. Part II. examines the proper subjects of baptism. The right of children to this ordinance is proved from their membership in the Old Testament Church, which is identical with the present church, from Christ's treatment of little children, from our Saviour's last commission and the practice of the Apostles under it, and from historical proofs. Part III. brings to view the benefits of Christian baptism. After showing that baptism is not a saving ordinance, and that the baptism of believers is a seal of public profession of religion, Dr. Wood maintains that baptism is beneficial to infants. 1. From its connection with that gracious covenant which God entered into with believing parents and their children. 2. From its tendency to secure to the child early religious instruction. 3. By bringing the child into important relations to the church, and securing valuable church privileges. 4. By its influences on parents and the church, and through them on children. All these points are well illustrated and enforced. The *Spirit* of the book is free from sectarian acrimony, and is serious and persuasive. A man who writes in such a spirit will find readers to appreciate his arguments. The *engravings and general appearance* of the book, like the kindly manners of a man of sense, contribute to the gratification of those who hold intercourse with it. The engravings are twelve in number, and are an apt emblem of apostolic argument. We ought to add that, although the title of this work on baptism has a modest reference to young Christians, it is well suited to all, old and young."

The New York Observer says concerning it: "This is one of the best popular treatises on the subject of Baptism that we have been led to examine. The author states his points clearly, and supports them with cogent arguments well adapted to the minds of those to whom they are addressed. A series of questions is added, to aid parents in instructing their children in the book. Its thorough study in the family, would be productive of great intellectual and moral benefits."

The book is also noticed favorably by the Presbyterian Advocate, Presbyterian of the West, Presbyterian Record, Central Christian Herald, and the Watchman and Evangelist.

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